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BIOGRAPHY.

MEMOIRS OF THE REV. TRISTRAM GILMAN.

Remember them who have spoken unto you the word of God, whose faith follow. A review of the lives of pious, and faithful ministers, is highly useful and edifying. It has a tendency to stimulate others, who are partakers of the same faith, to imitate them in those things, by which they attained to eminence and usefulness. The Rev. Tristram Gilman, late Pastor of the first church in North Yarmouth, was one, whose memory is deservedly dear to his acquaintance. He was the son of a pious and useful minister in Durham, New-Hampshire. He was born in the year 1735, and was graduated, at the first University in New-England, in 1757. Educated in a religious manner, he preserved the character of a sober and moral youth. He did not, however, build his hopes of everlasting life upon his morality, or think himself a christian, merely because he had escaped those grosser vices, to which thoughtless youth are liable. He was led to view himself as a sinner, and justly exposed to the penalty of the divine law. For a considerable time he walked in darkness, without seeing satisfactory evidence that he had been renewed by divine grace. At length, *looking to Jesus, the Author and Finisher of his faith*, he obtained peace of mind and the comfort of hope. Having been called by divine grace, he determined to devote his future life to the gospel ministry. The flower of his days was spent in those studies, which were preparatory to preaching a crucified Savior to sinful men. Early in 1769, he came to the people of his future charge, and was ordained the December following.

In his settlement among that people, he experienced serious difficulties. His predecessor was a man of different sentiments from his own, and many of the church and parish were highly attached to him, and much opposed to Mr. Gilman. After much time spent in prayer, for divine direction, and having the advice of a venerable council, he determined to take the oversight of them in the Lord. The event proved the correctness of his decision. By his amiable conduct, and christian prudence,

his opponents were reconciled, and he ever after lived with them in great harmony and friendship. He, who is the source of wisdom, and the giver of every good and perfect gift, had blessed him with a strong and vigorous mind, and an inclination to devote himself to those studies, which pertained to his profession. A close application to study, and habitual diligence in the duties of his calling, were prominent traits in his character. He was a scribe well instructed unto the kingdom of heaven, and was a workman who needed not to be ashamed, rightly dividing the word of truth. The Old Divines, next to the Bible, were his chosen companions. Regardless of the lighter ornaments of dress, he sought the truth, and these Divines greatly assisted him in his pursuit.

Mr. Gilman stood high in the estimation of discerning minds, who knew how to appreciate merit. In ecclesiastical councils his judgment was much sought and highly valued. In the Association of which he was a member, he was much esteemed, and was for many years their Moderator. When Bowdoin College was incorporated, he was named in the act, as one of the Trustees, and presided at that Board till his age and infirmities induced him to resign. As another proof of his worth, he was elected the first President of the Maine Missionary Society, which office he held at his death. In his religious sentiments, he was strictly Calvinistic and Evangelical. The Deity and atonement of Christ, he considered the foundation, and corner stone of the gospel building. In his preaching, he dwelt much upon the doctrines of total depravity, particular and eternal election, regeneration by the special influences of the Holy Spirit, justification by the righteousness of Christ, and the perseverance of the saints. He adopted the determination of the great Apostle of the Gentiles, to *know nothing among his people, save Jesus Christ, and him crucified.* His doctrines were sound, and his manner grave and serious. Conscious that he was sent to negociate between God and men, when speaking of the awful "concerns of judgment and mercy" he was studious to avoid "lightness in his speech." "He was serious in a serious cause." Without attempting to provoke a smile, by the prettiness of expression and the brilliancy of wit, he was anxious to feed his flock with the bread of life. It was an important object in his preaching, to shew the connexion of gospel doctrines, and their tendency, when cordially received, to lead to a holy and blameless life. While he was a son of thunder to the careless and impenitent, he was the "messenger of grace" to those who felt their need of mercy. It was his delightful employment, to lead the trembling and inquiring sinner, to that gracious Redeemer, who has said, "Him that cometh unto me I will in no wise cast out. In his preaching he aimed more to enlighten the understanding and mend the heart, than to please the fancy, and gain the applause of his hearers. His sermons were filled with sound sense, and real instruction; and to the pious they were highly delightful and edifying. His usefulness as a minis-

ter of Christ was not confined to the sacred desk. The spirit of that gospel, which he publicly preached, followed him into private life, and had a commanding influence in every situation. He was truly an example to his flock in conversation, as well as in doctrine. In the house of affliction and mourning, he was a welcome guest; and it was his object in such seasons, to awaken the minds of the careless, and to sooth the pious with the consolations of religion. As a husband, parent, neighbor, and friend, Mr. Gilman deserves the highest commendation. Affectionate, tender, and faithful, he acquitted himself in those relations as a christian of superior attainments. His mansion was the residence of love, and the most endearing sensibilities. He undoubtedly had his imperfections, as do all good men; but by divine grace he was enabled to keep a conscience void of offence towards God and towards men. To his friends, and especially christian ministers, his house was the abode of hospitality. To the poor and needy his liberal hand was extended for their relief. His kindness and benevolence were manifested, not only, in acts of charity to their bodies, but in recommending religion to them, by precept and example, as the *one thing needful.* To strangers his first appearance indicated reservedness; but acquaintance convinced them that he was an open and agreeable companion. On subjects of science and politics, he could converse with the greatest propriety; but religion was his chosen and most constant theme. In this he shone as the man of piety, and the christian minister.

In the affairs of the present life, Mr. Gilman interested himself but little. He gave himself wholly to the work of the ministry, and his profiting, in reading, meditation, and prayer, was very apparent. The riches and splendor of the world, with him found but feeble attractions. He was blessed with one of the best of wives, whose prudence, economy, and gracious endowments, rendered her a help meet for him. She was a woman of superior attainments, who was admirably calculated to conciliate the love and esteem of all her acquaintance. *She was that virtuous woman whose price is far above rubies. The heart of her husband safely trusted in her. Her children arise up, and call her blessed.* Well knowing that the reputation, and usefulness of her husband, depended very much upon his freedom from worldly cares, she willingly took upon herself the burden of domestic duties. In his union with such virtue and accomplishments, Mr. Gilman's cup of family blessings seemed to be full. But in the height of the greatest conjugal felicity, it pleased a holy and sovereign God to remove the desire of his eyes by a stroke. Soon after the birth of her youngest child, she was, it is believed, associated with the *spirits of just men made perfect.* In this season of deep affliction, Mr. Gilman manifested the faith and resignation of a saint. At the tomb of his departed friend, he spoke with that calmness and composure, which indicated a mind remarkably resigned to the dispensations of heaven. This

was known to be, not the effect of unfeeling apathy, but of faith and hope. Soon after this mournful providence, God was pleased to honor his ministry by the effusions of his Spirit. In the year 1791, there is reason to believe, many were called out of darkness into marvellous light. During a little more than a year and a half, one hundred and thirty-two members were united with the church. From that time to his death, sixty-two more were admitted. Though the religion of some of these proved as the morning cloud, and early dew, the greater part continued to manifest the sincerity of their profession. During the whole term of his ministry, 293 persons were admitted into full communion with his church, and 1344 were baptized. The death of this highly honored servant of Christ, was such as might be expected to follow a life of so much piety and usefulness. His hopes of everlasting life were built upon the atonement and righteousness of Christ, and they continued to support him in the near prospect of dissolution. He enjoyed the pleasing hope, that he was united to his Savior, and should be accepted for his sake. With dignity and fortitude, he looked into the valley of the shadow of death, and feared no evil. Through the whole of his last sickness, he was remarkably patient, composed, and submissive, and manifested that the religion, which he had preached, was able to bear the soul above the fears of death. He entered, as we firmly believe, into the joy of his Lord, April 1, 1809: leaving seven very affectionate children, and a numerous church and parish, who tenderly loved him, to mourn his loss. *The righteous shall be had in everlasting remembrance.*

AN ACCOUNT OF LORD ROCHESTER.

John Wilmot, afterwards earl of Rochester, was born in 1647, at Ditchley in Oxfordshire. After his education was completed, he travelled into France and Italy; and, at his return, devoted himself to the court, and was in great favor with Charles the second. He had very early an inclination to intemperance, which he seemed to have totally subdued in his travels; but afterwards falling into dissolute and vicious company, he gave way to his former propensity; and became corrupt in his principles, and depraved in his manners. He lost all sense of religious restraint; and, finding it not convenient to admit the authority of laws which he was resolved not to obey, sheltered his wickedness behind infidelity.

As he excelled in that noisy and licentious merriment which wine incites, his companions eagerly encouraged him in excess, and he willingly indulged it; till, as he confessed to Dr. Burnet, he was for five years together so much inflamed by frequent ebriety, as in no interval to be master of himself.

Thus in a course of drunken gaiety, and gross sensuality, with seasons of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, he

lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness; till, at the age of one and thirty, he had nearly exhausted the fund of life, and had reduced himself to a state of weakness and decay.

At this time he was led to an acquaintance with Dr. Burnet, to whom he laid open with great freedom the tenor of his opinions, and the course of his life, and from whom he received such conviction of the reasonableness of moral duty, and the truth of Christianity, as, by the Divine blessing, produced a total change both of his manners and opinions. Some philosophers of the present age will probably suppose, that his contrition and conviction were purely the effects of weakness and low spirits, which scarcely suffer a man to continue in his senses, and certainly not to be master of himself; but Dr. Burnet affirms him to have been "under no such decay as either darkened or weakened his understanding; nor troubled with the spleen or vapours, or under the power of melancholy." In proof of this assertion, the following letter is produced; in which nothing is omitted but some personal compliments to the doctor.

"*Woodstock-Park, Oxfordshire.*

"My most honored Dr. Burnet,

"My spirits and body decay equally together; but weak as I am in person, I shall write you a letter.—If God be yet pleased to spare me longer in this world, I hope, by your conversation, to be exalted to such a degree of piety, that the world may see how much I abhor what I so long loved, and how much I glory in repentance, and in God's service. Bestow your prayers upon me, that God would spare me, if it be his good will, to show a true repentance and amendment of life for the time to come; or else, if the Lord please soon to put an end to my worldly being, that he would mercifully accept of my death-bed repentance, and perform that promise he has been pleased to make, that at what time soever a sinner doth repent, he would receive him. Put up these prayers, most dear doctor, to almighty God, for your most obedient, languishing servant.

"ROCHESTER."

June 25, 1680.

Soon after the receipt of this letter, Dr. Burnet visited him. Lord Rochester expressed to him, in strong terms, the sense he had of his past life; his sad apprehension for having so offended his Maker and dishonored his Redeemer; the horrors he had gone through; the sincerity of his repentance, and the earnestness with which his mind was turned to call on God and on his crucified Savior, to have mercy upon him.

Discoursing one day of the manner of his life from his youth, and bitterly upbraiding himself for his manifold transgressions, he exclaimed, "O blessed God! can such a horrid creature as I am, who have denied thy being, and contemned thy power, be accepted by thee?—Can there be mercy and pardon for me? Will God own such a wretch as I am?" About the middle of his sickness, he said; "Shall the unspeakable joys of heaven be conferred on me? O mighty Savior! nev-

er, but through thy infinite love and satisfaction! O never, but by the purchase of thy blood!"

From the first of his yielding assent to the truths of the Christian religion, his faith seemed sincere and fervent. He highly reprobated "that foolish and absurd philosophy, propagated by the late Hobbes and others, which the world so much admired, and which had undone him, and many persons of the best parts in the nation." His hope of salvation rested solely on the free grace of God, through Jesus Christ. He often prayed that his faith might be strengthened, and cried out; "Lord, I believe, help thou mine unbelief."

He expressed great esteem for the Holy Scriptures, and resolved that if God should spare him, he would frequently read them, and meditate upon them: "for, having spoken to his heart, he acknowledged that all the seeming absurdities and contradictions, which men of corrupt and reprobate judgment supposed to be in them, were vanished; and now that he loved and received the truth, their beauty and excellence appeared."

He frequently implored God's Holy Spirit, to comfort and support him, to preserve him from wicked thoughts and suggestions, and from every thing prejudicial to that religious temper of mind with which he was now so happily endued. One night having been much disturbed by evil imaginations, "I thank God," said he, "I abhor them all. By the power of his grace, which I am sure is sufficient for me, I have overcome them. It is the malice of the devil, because I am rescued from him, that thus troubles me; but the goodness of God frees me from all my spiritual enemies."

He often called for his children, and spoke to them with a warmth of feeling that can scarcely be described. "See," said he to Dr. Burnet, "how good God has been to me, in giving me so many blessings! and yet I have been a most ungracious and unthankful creature!" He expressed much concern for the pious education of his children; and "wished his son might never be a wit; one of those wretched creatures," as he explained it, "who pride themselves in denying the being or the providence of God, and in ridiculing religion; but that he might become an honest and a pious man, by which means only he could be the support and blessing of his family."

He gave a strict charge to the persons in whose custody his papers were, to burn all his obscene and filthy pictures, which were so notoriously scandalous; and all his profane and lewd writings, by which he had so highly offended, and shamed, and blasphemed that holy religion into which he had been baptized.

He was ready to make restitution to the utmost of his power, to all persons whom he had injured; and heartily forgave all the wrongs which he had sustained, hoping that he should meet with the like free forgiveness from God.

He expressed a tender concern for his servants, and those who attended him; and earnestly exhorted them to love and fear God. To a gentleman of some character who came to see him on his death-bed, he said; "O remem-

ber that you contemn God no more. He is an avenging God, and will visit you for your sins; and will, I hope, in mercy, touch your conscience, sooner or later, as he has done mine. You and I have been friends and sinners together a great while, and therefore I am the more free with you. We have been all mistaken in our conceits and opinions; our persuasions have been false and groundless, therefore God grant you repentance." And seeing the same gentleman the next day, he said; "Perhaps you were disobliged by my plainness with you yesterday. I spoke the words of truth and soberness;" and striking his hand upon his breast, he added, "I hope God will touch your heart."

He was very desirous to testify to the world his repentance for his past misconduct; and to make every reparation in his power for the mischiefs, which, by his example and writings, he had occasioned. He sent messages, which well became a dying penitent, to some of his former friends. He strictly enjoined the pious persons who attended him during his last sickness, to publish any thing concerning him that might be a means to reclaim others; praying to God, that, as his life had done much hurt, so his death might do some good. He caused the following solemn declaration to be drawn up, which he signed with his own hand.

"For the benefit of all those whom I may have drawn into sin, by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the GREAT GOD, who knows the secrets of all hearts, and before whom I am preparing to be judged; that from the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices; by which I have hitherto lived, without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of Grace; and that the greatest testimony of my charity to such is, to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or contemn the pure and excellent religion of my ever-blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.

J. ROCHESTER.

"Declared and signed in the presence of

ANN ROCHESTER.

ROBERT PARSONS."

His sufferings were, at times, very great, but he did not repine under them. In one of his sharpest fits of pain, looking up to heaven, he said; "God's holy will be done. I bless him for all he does to me."

He expressed his willingness to live, or to die, as it should please Divine Providence. "If," said he, "God should spare me yet a little longer time here, I hope to bring glory to his name, proportionable to the dishonor I have done him, in my whole life past: and particularly, by endeavors to convince others of the danger of

their condition, if they continue impenitent; and by telling them, how graciously God has dealt with me.

Near the close of life, he was often heard to pray fervently. He rejoiced in the comfortable persuasion of acceptance with God. A few days before his decease, he said; "I shall now die. But O, what unspeakable glories do I see! What joys, beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die, and to be with my Savior!"

Thus died, in the thirty-third year of his age, the celebrated earl of Rochester; a memorable instance of the goodness and mercy of God, and of the power of his grace, to purify and redeem the most corrupt and obdurate offender. From this case, and from many other instances, the truly penitent sinner, though his sins have been as scarlet or as crimson, may derive hope that God will, even in his greatest extremity, hear his prayers, and accept his repentance: but none should presume on the Divine Mercy, by deferring their amendment till they are brought to the bed of sickness and death. They may suddenly be taken away; they may not have their understandings in the time of illness; they may be deceived with false hopes of recovery; their pains of body may not admit of that state of mind which is proper for the great work of repentance; or, they may have become so hardened by the habits of sin, that they may die, as many have died, without a proper sense of their condition. May the goodness and forbearance of God lead to repentance and amendment of life, in the time of health! We shall then, at the approach of death, have no guilty tumults of mind; no dismal forebodings of the future. We shall bear our affliction with patience and resignation; and, with joyful hope, commit our spirits into the hands of a faithful and merciful Creator.

For a further account of lord Rochester, we refer the reader to a small volume published by Dr. Burnet, entitled, "Some passages of the Life and Death of John, earl of Rochester;" "a book," which, as Dr. Johnson says, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

Murray's Power of Religion.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST.

Continued from page 542, Vol. I.

OBJECTIONS CONSIDERED.

BEFORE I proceed to the consideration of particular objections, I would premise one remark, to which I think all will agree; that there are many certain, and most important truths in religion, and morality, in sciences, even indisputable facts, which are attended with speculative difficulties, and objections,

which the acutest men have not been able fully and clearly to solve. If therefore this most incomprehensible and mysterious doctrine of a *plurality in unity* should be thought attended with such difficulties, as well as other subjects; yet if it appears to be supported by strong scriptural arguments, it seems but reasonable to think that the difficulties may arise from the weakness of our faculties, the want of more full and clear instructions, and our dark conceptions of this profound subject.

I. It is objected, If Christ who is a person distinct from God the Father be also God, then there must be a plurality of Gods; but the Scriptures teach us that there is but one God.

I answer, If there may be a plurality of persons in the nature and essence of the one God, the impossibility of which I have not seen proved, then a plurality of Gods is not implied in a plurality of persons in the Godhead.

By the way, I would observe, that it does not certainly appear that the word person is used in Scripture to express the distinction between God the Father, and the eternal Son. It therefore seems needless to contend about the term *person*, which has been adopted and long and commonly used to signify *a real distinction in the Godhead*, of whose nature, and what lies at the bottom of it, if I may so speak, little or nothing seems to be revealed. The term, however, seems not to be ill chosen. For the Father and Son are distinguished in the Scripture in the manner in which human persons are distinguished. The personal pronouns are used by and to each. "*I* had glory with *thee* before the world was"—Let *us* make man, &c. which lead us to apprehend the distinction to be analogous to that between human persons. But words when used to express our conceptions concerning God, must bear a different sense from what they bear when we speak of men. Different human persons are different men. But when we use the words *distinct persons*, to distinguish God the Father and the Son, we are not to understand that they are distinct Gods, but one God subsisting in distinct modes, somewhat analogous to the distinction and relation of Father and Son. Now can any one prove it to be absurd or impossible, that there should be such a distinction in the one undivided Godhead? Or that there be unity and plurality in different respects combined together?

Since the Scriptures declare not only that God is one, but also that the Son of God is God, one with the Father, though some way distinct from him, and ascribe to him the names, titles, attributes, works, and worship, by which the great God is to be distinguished from all inferior beings, is it not more rational as well as modest, and pious, to believe, upon the testimony of the Scriptures, that Christ is a divine person, than to reject a doctrine so strongly supported, because we are not able to comprehend how the Father and the Son, though distinct persons, or in respect of the mode of their subsistence, are so mutually in each other, as to be one God?

II. It has been objected, that the highest titles are not given to Christ, particularly *God of*

gods, The most high, The great God, The Almighty, the one God and Father of all, of whom are all things. From whence it is concluded that Christ is inferior to the Supreme God. I answer

1. If it did not certainly appear that all divine titles are expressly given to Christ, as a person distinct from the Father, yet there is enough to make it certain that he must be superior to any creature, and therefore must be God. If he has any one title or attribute truly divine, this will prove that he is truly God; and then he has every essential attribute of Deity, whether we find them all expressly ascribed to him or not.

2. It is not certain that all the mentioned titles are appropriated to the Father, exclusive of Christ. They seem to be the titles by which the one God, who is Father, Son, and Holy Ghost, is distinguished from the creatures: More particularly

The title of *God of gods*, appears not to be superior to *King of kings*, and *Lord of lords;* a title given to Christ. Rev. xix, 16. God of gods, and Lord of lords are synonymous, Psalm cxxxvi. 2, 3. If the title, *God*, denotes the divine dominion, rather than the divine essence and perfections, as Mr. Emlyn suggests, then the import of the title God seems not to differ from the titles of King, and Lord, which are also titles expressive of dominion. What words can more strongly express God's supreme dominion, than *King of kings*, and *Lord of lords.* The apostles never style the Supreme Being, God of gods. Paul, it seems, knew of no higher title, or fitter terms, to express the supreme dominion of God, than the title given to Christ just mentioned, 1 Tim. vi, 15. I might add, that the psalmist, in the Psalm just quoted, goes on to praise the God of gods, who *alone* doth great wonders: Who created the heavens and earth, &c. This shows that Christ, by whom all things were created, is this God of gods, and Lord of lords. Finally, He whom all the Gods are commanded to worship, is God of gods; but all the gods are commanded to worship Christ. Psalm xcvii. 7. Heb. i. 6. We may now add *God of gods* to Christ's other divine titles.

Another title which, it is said, is higher than any which is given to Christ is, *most high.* But we have no evidence that this title is peculiar to the Father in distinction from Christ. This title seems to be given to Christ, Luke i. 69, who is thought to be the person pointed out by Zacharias, in these words: Thou child shalt be called the prophet of *the highest*, for thou shalt go before the Lord to prepare his way. The full import is ascribed to him, when he is styled God over all, blessed for ever. And as the name Jehovah belongs to him, the psalmist assures us that "He whose name is *Jehovah* is the *Most High*, over all the earth." Psal. lxxxiii. 18.

Great God and *Almighty* are divine titles. But that they are appropriated to the Father in distinction from Christ, has never been proved. We have evidence that Christ has these divine titles, as well as others equivalent, as has been noticed before.

God and Father of all, of whom are all things, seems to be

a personal title, by which God the Father is distinguished from the other persons of the Blessed Trinity; who are also distinguished from each other, and from the Father by peculiar personal titles and attributes. But they all have those titles and attributes, which are truly divine.

III. Objection. Christ acknowledges another as God, and his God. "My God, why hast thou forsaken me. I ascend to my God, and your God. My Father is greater than I," &c.

Answer. We grant that there is another person, distinct from Christ, who is God. The Father is a distinct person, but not another God. The distinct persons in the Godhead are one God, having the same divine nature or essence. It is only begging the question, taking for granted the point to be proved, to conclude that a plurality of persons in the Godhead, is inconsistent with the unity of God.

Christ, as Man and Mediator, is by voluntary condescension subject and inferior to the Father, acknowledged him to be his God, did him homage, prayed to him, was obedient and submissive in all things; yea he was the creature of God in respect of his manhood and office, but not in respect of his divine nature. The Father made him Christ, but did not create him God. This is to be borne in mind, in order to our rightly understanding many passages in the Scriptures, and reconciling seeming contradictions. So when Christ distinguishes himself from God (he shall know of the doctrine whether it is of God, or whether I speak of myself) this has been urged as a strong argument against his Deity. But if we consider that he appeared in the human nature as the minister of God the Father, speaking and acting according to his commandment, we may see the propriety of his distinguishing himself in this capacity, from him by whose commission he acted. And his meaning in this expression is "He shall know whether the doctrine, which I teach, be conformable to instructions received from God the Father, or whether I speak of myself, as in a private capacity, unauthorized and uninstructed by God.

Upon the whole we grant Christ Jesus is, in respect of his manhood and office, the servant of God the Father, and does nothing of himself. The Father is greater than he. But the fulness of the Godhead dwells in him, as the eternal Son of God. He has those divine perfections by which he made and governs the world, but he exercises them in all things according to the commandment of the Father. We should not take advantage from his wonderful condescension for our sakes, to degrade the Son of God from his divine dignity, to the rank of a mere creature. He is not less worthy to be owned, honored, and worshipped by us as our Lord, and our God, for having stooped so low, and emptied himself for our sakes.

A Christian of the Old School.

(To be continued.)

NECESSITY OF DIVINE INFLUENCE.

ONE of the most important truths revealed in the word of God is the absolute necessity of

the influence of the Holy Ghost in the renovation of the heart. It has also an intimate relation to all the leading principles contained in the Holy Scriptures. Were it not true that man had fallen from the primitive rectitude of his nature, this renewing operation would be unnecessary. Were it not true that nothing short of divine influence could produce holiness in the heart, it would be needless that the Spirit should effect it. And if sin were not infinitely evil and hateful in its nature, polluting all the powers of the soul, debasing the creature and dishonoring God; Immanuel would not have descended from heaven to earth, and taken human nature into union with his divine, that the moral law might be magnified, and this regenerating work completed in a way honorary to all the divine perfections.

A very fruitful source of opposition to this work of the Spirit is the pride of man. Exalted in self-conceit, and sheltered behind the blinding clouds of carnal reason, sinners set their mouths against the heavens, and reply against God. All their invention is exerted to prove themselves independent of him, and that they have in their own power the means of obtaining real enjoyment. But this disposition demonstrates the depravity which they deny, and, unless repentance prevent, out of their own mouths will they be finally condemned.

That regeneration is absolutely necessary to present peace of conscience and future glory, is very plainly revealed. Our divine Savior not only taught this truth to Nicodemus, but he also clearly preached it to his inveterate enemies, who went about to kill him. When they were offended at his faithful instructions, he intimated that the ground of their hatred of him and his doctrine, consisted in an unregenerate heart. "Murmur not," said he, "among yourselves. No man can come unto me, except the Father, which hath sent me, draw him." And again, "If God were your Father, ye would love me; for I proceeded forth and came from God." And whilst he taught them their depravity, and the necessity of divine influence, he also shewed them that this was no new doctrine, but a principle recognized in their Scriptures, and published by their own ancestors. "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

So entirely depraved is man, that the Scriptures declare the carnal mind to be enmity against God. It is also said of sinners, that they do not like to retain God in their knowledge. If, therefore, this enmity reigns in the heart, the sinner is not desirous of its removal, and facts evince that no created power can subdue it. Neither will the afflictions of life, nor its blessings, effect any moral change for the better without divine influence. Thus spake the Lord to ancient Israel, and his reproof to them is an illustration of this truth—"Why should ye be stricken any more? Ye will revolt more and more." The reason is assigned in what follows—"The whole head is sick, and the whole heart faint. From the sole of the foot,

even unto the head, there is no soundness in it." So powerful is this reigning enmity, that the sinner, if left to follow the choice of his heart while unregenerate, would for ever endeavor to hide himself from God, instead of seeking his favor. How glorious, then, is God, in the grace which he manifests to creatures so guilty.

The necessity of this divine teaching is readily acknowledged by all those who have any right views of God and of themselves; but the delusive calm of impenitent sinners is founded in a wilful ignorance of God, and of their obligation to love and obey him. Sinful pursuits never produce real satisfaction; but they have a tendency to blind the understanding, to harden the heart, and to silence the remonstrances of conscience. But when these external means of sinful gratification shall cease, and conscience shall be left faithfully to discharge its office in the world of wo; then all deceptive appearances will vanish, and unceasing self-accusation will complete the misery of the impenitent.

That it is solely the work of the Holy Ghost to communicate to the heart a spiritual taste, is proved from the fact, that in all those plans of happiness, which have been devised by wicked men, no soul-satisfying good is presented as the mark at which they aim. Their systems do not contemplate the production of holiness in the heart, but merely respect the external conduct, as it relates to this world.

The vain philosopher may boast of his abstruse speculations; the mere naturalist may amuse his mind with the wonders of creation, which constantly elude his research; the moralist may extol his visionary theories respecting human merit; but it is the gospel alone which can raise a guilty creature from moral degradation, and fix his affections on heavenly objects; it is the gospel only that reveals a pardon, and brings to view an almighty influence, which can destroy the enmity of the carnal heart, and make the rebel an obedient subject.

Wealth, honor, and worldly pleasures, though generally pursued as the supreme good, have never failed to disappoint their pursuers; and thousands have left their testimony, that these things have, through their abuse of them, given additional keenness to the reproaches of conscience, at the hour of death. But the religion of Jesus presents a good suited to the capacious powers of the immortal soul. It lays the axe to the root of depravity, and discovers to man, that the native bias of his heart is wrong, because it disposes him to seek that in the creature, which is alone to be enjoyed in the Creator. This divine religion, while it points out the path to glory and immortality, does not leave its friends in darkness, as to the means of attaining it, nor abandon them to merely human efforts. It exhibits Jesus as the way, the truth, and the life, enabling them to rest in the immutability of the oath and promise of God, and in a dependence on the communications of grace by his Spirit.

These thoughts furnish an incentive to watchfulness and prayer. "Watch and pray," said our Lord, "that ye enter not

into temptation." It is no less true, that those who have been renewed by the Holy Spirit are constantly dependent on his gracious operation, than it is that the unregenerate, while destitute of this influence, will remain in the native blindness of an unbelieving heart. "Without me," said Jesus to his disciples, "ye can do nothing." The experience of believers has taught them this fact in numberless instances; and it has had the happy tendency of humbling their hearts, and of convincing them of their own insufficiency. It has also led them to admire the exceeding riches of God's grace in his Son, that notwithstanding their unworthiness and guilt, the Holy Spirit repeatedly visits their souls, enlightens their minds, and raises their affections to heavenly things.

The necessity of this renewing operation on the unregenerate also furnishes a motive to believers earnestly to look unto Him, with whom is the residue of the Spirit, that he would pour out his influence in copious showers, and cause the lofty looks of man to be humbled, and the haughtiness of men to be bowed down, that the Lord alone may be exalted. NEREUS.

ON JUSTIFICATION.

JUSTIFICATION, *freely by grace, through the redemption that is in Christ Jesus*, is a fundamental doctrine of the christian religion, which is, and ought to be, frequently brought into view in preaching, in religious publications, and in our social converse. But after all that has been said and written on the subject, many complain that they do not understand it, that the subject is not handled with sufficient plainness to satisfy their anxious feelings and inquiries. They wish to know, *distinctly*, what was requisite, after his fall, for man's justification before God; whether Christ has, and how he has answered the demands of the divine law on man, and finally admitting that Christ as Mediator, has attained to the righteousness of the law, how does that righteousness apply to us unto justification of life. These and similar inquiries have occasioned the following essay.

Justification is a juridical term, expressive of a person's innocence and freedom from guilt, according to some appointed and decisive rule of judging. It implies or supposes a law of obedience, and, that a man's actions are, by proper authority, brought up to, and compared with that law, and found perfectly conformable to it. If his actions run exactly parallel to the demands of the law, he is justified; the law finds no fault. And a declaration on judgment, is his legal justification.

Such is the plain and simple idea of justification, under all laws human and divine. Moral law, that law which subsists between God and his intelligent creatures, demands perfect love and obedience: and as it arises out of the nature and relation of things, it is necessarily abiding and unalterable, so long, as we stand in the relation to God, of his rational creatures. No moral change in us, can abate or change the demands of this law. Our indisposedness to love and obey, is no excuse for not loving and

obeying. In order, therefore, to justification by the moral law, our whole heart and life, every thought, word, and action, throughout the term of our existence, must perfectly conform to the law, in its whole extent and spirituality. The least possible deficiency is sin; and the judge must declare such deficiency, and so pronounce a legal condemnation. Such was the case with man and angels, respecting justification by the divine law, while in their state of innocence.

We are now to consider man in his fallen state. But it will not be necessary to my present purpose to go into a particular discussion of the nature of the first covenant, the fall of man, and derivative guilt. Let it suffice to say, that man being a moral agent, God was pleased to put him upon a trial of his obedience, in order, to establish him in moral rectitude or defection, according to his own free act and choice. The penalty of disobedience was death; *death* temporal and eternal to him and his posterity. The first man, as representative of our nature, was disobedient and the threatened penalty took effect. He had forfeited life and every good, and could make no reparation to the law; nor had he any remaining disposition to obey it in future. Having lost God's image, he could not even will to do good. Nor, indeed, had he recovered to a right disposition, could he have paid the forfeiture already incurred, because the highest possible love and obedience are merely present duty, and no reparation for past offence. *Repentance*, however sincere, is no reparation to, nor does it fulfil any demand of that law, which forbids all occasion of repentance.

Such is the state of man by the fall. He is lost and utterly helpless in himself. Hence arises the necessity of a divine Savior, I say DIVINE SAVIOR; because no created being, however exalted and however innocent, could do more than his own duty. He could do no more than love and serve God with all his heart, and soul, and mind, and strength, which, is the present demand of law, on every intelligent creature; consequently, he could contribute nothing to the restoration of man to a state of justification before God.

This brings us to inquire how we are justified through the redemption that is in Christ Jesus.

It will be necessary here, that we keep in mind the requisites of justification in our fallen state: viz. perfect conformity to the law in heart and life, on one hand; and on the other, a fair discharge from its demands, as a covenant of life, by paying the forfeiture incurred by the first Adam. Now, if Christ has answered these two points, as the second Adam, then he is justified by law in the sight of God; I say *by law*, because justification, whether under the law or gospel, is the same in God's sight. The law is unalterable in its demands, and will have complete satisfaction from us, both in active and passive obedience, either in our persons or surety.

For the sake of brevity, I shall take it for granted, that Christ is our surety, that he acted in our stead, and, as *God-man*, was able and had a right to per-

form all that the law required of us: John x. 18.

To prove that, as our sponsor, he hath actually obeyed and suffered according to the demands of law, a few texts of Scripture will be sufficient. Christ was a Savior of God's providing, "he called him in righteousness, sanctified him, and sent him into the world to redeem it. God exalted him to be a Savior, to give repentance and forgiveness of sins: He came not to destroy, but to fulfil the law. He always did those things that pleased the Father. He was the end of the law for righteousness. He was faithful to him that appointed him, not merely as a servant like Moses, but as a Son in his own house." These texts are sufficient to show the design of Christ's mission, and his faithfulness to God in holy obedience to the law.

Still, however, satisfaction was to be given for the violation of the law, by the first Adam, before the perfect obedience of Christ could redound unto justification of life. The penalty incurred by man must be paid, before any obedience can be admitted by the law, in plea of justification. Hence *Christ* is said to "give his life a ransom for many, to give his life for the life of the world, to lay down his life for the sheep, to bear our sins in his own body, to be made a curse for us, to be our atonement for sin, to be our Passover, slain (in the purpose of God) from the foundation of the world."

The apostle informs us, that the express purpose of this atonement and sacrifice for sin, was, "that by means of death, for the redemption of the transgressions that were under the first Testament,* they that are called might receive the promise of an eternal inheritance." A second covenant promising the inheritance on a footing of grace, could not be introduced, until the first was removed by the payment of the penalty of its violation. Then, and not till then, the way would be clear for God to have mercy on whom he would, consistent with his declaration, *In the day thou eatest thereof thou shalt surely die.* Thus, a door of mercy was opened by the removal of the first covenant; so said the apostle, Heb. x. 6. "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body thou hast prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

Thus it appears that Christ, as our sponsor, has suffered the penalty incurred by the first Adam, and obtained our discharge from the demands of the law, as a covenant of life, and, by a holy life and active obedience to the law, as a rule of life, hath attained to the righteousness thereof, and so, stands completely justified before God. This is evident from his resurrection. For had he been held by the power of death, his obedience and death

* This Testament or Mosaic Dispensation, was a school-master to bring us unto Christ, by teaching the utter inefficacy of all human means to atone for the violation of the first covenant, or any sin of the soul, and so, to direct us to the gospel remedy, the atoning blood of Christ, as the only efficacious sacrifice for sin.

would have been of no benefit to us. A dead Savior could not help us. As death was the penalty of disobedience, and the last enemy to be destroyed, so it was necessary that he should conquer death, and destroy him that had the power of it, and thus obtain our discharge from the curse, and lay a foundation for the redemption of our bodies from death and the grave. This was a point to which, no created being could attain; but Jesus Christ, as God-Man, had power to take his life again, and in so doing he overcome the curse, and gave us a demonstrative proof that he had finished the work God had given him to do; that he had saved them who were lost. Accordingly we read, that "He was delivered for our offences, and raised again for our justification." JOB.

(To be continued.)

ON THE WORDS USED AT THE ORDINANCE OF BAPTISM.

So far as my information extends, it is a common thing, throughout the christian world, for ministers when they perform the rite of baptism, to repeat the words of our Savior to his disciples, recorded in Matthew xxviii. 19. Having been frequently called to perform the duty of baptizing, I have been led to exercise my thoughts upon the words, to which I have just referred, and shall now communicate to you the result of my reflections. If you think they are agreeable to truth and sound criticism, and may be useful to others, you are at liberty to publish them in your useful Miscellany.

The usual language of ministers is according to the tenor of our present translation; "I baptize thee, *in the name*, of the Father, and of the Son, and of the Holy Ghost." According to the received usage of our language, this implies *only* that baptism is administered, *by the command*, *by the permission*, or *by the authority*, of the Trinity. This was most probably the apprehension of our English translators. The Syriac and Latin interpreters of the New Testament have adopted the same idea. They have rendered εἰς το ονομα, by בשם, and *in nomine*.

Though the idea conveyed by this translation is true; that is, though it is true, that baptism is administered by the order and authority of the Trinity, yet, I apprehend, the common version falls far short of expressing all that was intended by the inspired writer of the original Greek.

The rules of sound criticism require, that we should investigate, whether the Greek preposition, εις (which is rendered *in*, in the verse under consideration, when joined with the word βαπτιζοντες) is, or can be so rendered in other passages of the New Testament, where it is connected with other derivatives from the verb βαπτιζω.

The question is not, whether εις may never signify *in*, in the New Testament. This is undoubtedly the case in many instances. But a preposition, it is well known, may when its connexion is peculiar, bear a different signification from its general and appropriate meaning. The general signification of εις is *into*, *unto*, *to*. Now if the writers of the New Testament use it in this

sense, when connected with βαπτιζω, or its derivatives, in every case, except Matt. xxviii. 19, and others exactly similar, then we shall have good reason to suppose that it ought *there* to be translated, agreeably to this sense.

The following passages may assist, in satisfying the mind as to this point.

Matt. iii. 3. "I indeed baptize you, with water, unto (εις) repentance." Mark i. 3. "John did baptize in the wilderness, and preach the *baptism* of repentance (εις) *for*, margin *unto*, the remission of sins."

To translate εις by *in* here, as is done Matt. xxviii. 19, would divest the passages of any tolerable meaning.

Acts xix. 3. "And he said unto them, Unto what then were ye baptized? And they said, (εις) unto John's baptism." Rom. vi. 3. "Know ye not, that so many of us as were baptized (εις) into Jesus Christ, were baptized (εις) into his death?" Gal. iii. 27. "For as many of of you as have been baptized (εις) into Christ have put on Christ." 1 Cor. x. 2. "And were all baptized (εις) unto Moses."

If in these cases we follow the translation of Matt. xxviii. 19, we shall find serious difficulty, in making the passages bear the appearance of propriety. For how can we say "Baptized *in* John's baptism? *In* Christ? *In* his death? *In* Moses?"

If then, as is clear from these places, the word *baptize* is used in many cases, with εις where this preposition *cannot* be translated by *in*, without destroying the sense, why should a variation be made, in the verse under consideration, from the general construction in the New Testament? And especially, as no advantage is gained, to clear up the sense of the sacred writer, by substituting *in* for *into*?

From a view of these instances, I am persuaded that the translation of Beza, and many others since his time, of the passage under consideration ("baptize them *into* the name, &c.) is more agreeable to the original, to the usage of the New Testament, and to the sense of the sacred writers, than our English translation.

If I have reasoned on principles of criticism, which are just, the conclusion is, that it would be more correct for ministers to baptize *into* the name of the Trinity, than *in* their name. This conclusion may perhaps be strengthened, by considering the meaning and propriety of baptizing *into the name of the Trinity*.

In order to come at these, let us take the instances, which have been already adduced.

"To be baptized (εις) *into*, or *for* the remission of sins," must mean, as it appears to my mind, to be baptized, with this hope and design, that the remission of sins may be obtained: and that the subject of such baptism may be counted as a convert to the Christian faith. It implies a hope in the breast of such an individual, that he has obtained true remission of his sins. So "baptism (εις) into repentance" implies that the subject of it has truly repented; it is a sign or seal of repentance to him; it signifies that he is in a state of repent-

ance. "Baptism (εις) *into*, or *unto* John, implies, that such as were baptized professed their belief in what was spoken by John; and looked for the promised Messiah. In other words, they became the disciples of John, believing what he taught and obeying what he commanded.

So when Paul says, the saints "are baptized (εις) into Christ," what can be his meaning, but that they profess Christ, as the true Messiah, declare themselves to be his disciples, and express their desires and hopes to be made partakers of the blessings, which he bestows?

In like manner, when the apostle says, that saints are "baptized (εις) into the death of Christ," does not this signify that they profess their belief in his death and resurrection, and a hope or desire that they may have communion with these, or share in the blessings which they have purchased?

One more instance yet remains. "And were all baptized (εις) *into* or *unto* Moses." This difficult passage has been the cause of great perplexity among many able commentators, and called forth many elaborate philological disquisitions. The learned Vorstius has endeavored to solve the difficulty, by laboring to shew, that εις is here used as a Hebraism, and may signify the same thing as δια, since the Hebrew prefix ב is translated by both these particles. He would render it "baptized *by* Moses."

But the acute and able Vitringa has given an exposition, which is more satisfactory to my mind. He refers to Exod. xiv. 31, where it is said, that the Israelites, seeing the great work which the Lord had done upon the Egyptians, "believed the Lord and his servant Moses;" or, as the original Hebrew is, "believed *in* the Lord and *in* his servant Moses." "That is" says this learned commentator, "they were fully persuaded that God was present in their camp, and that Moses was the faithful servant of God, whom he had sent to deliver their nation. Besides they placed their confidence in God, and in Moses his servant, who (they now had reason to believe) would not be deserted in any exigencies however great. Now, because God had led the Israelites through the Red Sea, that they might place confidence in Moses, the apostle says, *they were baptized into Moses.* That is, they were baptized, *in the cloud* and *in the sea*, that they might trust in Moses, as a faithful servant of God; might afterwards adhere to him in all their subsequent calamities; and might acknowledge him as a lawful conductor and commander, raised up for this purpose by divine power. To conclude, in simple terms, they were baptized that that *they might believe in Moses;* for baptism follows belief, and we are rightly said to be baptized *into* him, in whom we believe."

It will be seen that the exposition of this illustrious commentator, is in unison with the analogy of faith, as already considered in other cases. If a happy and consistent sense can be put upon any phrase, by following this analogy, it is safe and proper to follow it.

We might now proceed to apply this analogy to the principal

subject, under consideration, but one difficulty must be first removed. Our phrase is not exactly like the others. The Scriptures speak of "baptizing *into* Christ—into John—and into Moses" simply, without any redundant words. But in the case before us it is, "baptize into the *name* of the Father, &c." Is "*name*" a redundant word, after the Hebrew manner, here; or is it a significant word, which could not be omitted without materially changing the sense of the passage?

I am inclined to believe that *name* is a mere pleonasm, for the following reasons.

In Rom. vi. 8, and Gal. iii. 16, the apostle speaks of being "baptized into Christ." In Acts viii. 16, the sacred historian, speaking of certain disciples, says "they had been baptized (εις) into *the name* of the Lord Jesus." The two expressions appear to be the same. In the same manner "*to call on the name of the Lord,*" is the same as to *call on the Lord;* to "*believe on the name of Christ,*" is the same as to "believe in Christ." Many other instances might be easily produced. But such Hebraisms may be found by every observing reader.

The learned Vitringa has shewn, from Maimonides, that the Jewish writers, when they speak of baptizing a gentile, in order that he might be a proselyte, or a slave, or a freed man, express it by "baptizing *unto the name* of a proselyte, or a slave, or a freed man," as the case may be. This affords additional proof, that "*name,*" in the case before us, is a Hebraism, and a redundancy.

The way is now open to explain the meaning of "baptizing into the name of the Father, &c." It is manifesting and professing our communion with the Father, Son, and Holy Ghost. It is to glorify the Trinity—to profess that we belong to them as their property; to acknowledge them as our God, and the proper object of divine worship. It is to acknowledge the Father as our Father; the Son as our Redeemer; and the Holy Spirit as the distributor of his gifts. It is putting the name of the true God upon us, and making us as his, and denoting our willingness to receive him as our God, and our desires to be acknowledged as his people.

Thus it appears, that to baptize "*in the name of the Father,* &c." falls far short of expressing all, which is designated by baptizing "*into the name,* &c." The former denotes, according to common custom, and the usage of the sacred writers, baptizing *by the order or authority* of the Trinity: but the latter, according to analogy in other cases, implies what has just been expressed.

The only objection to the foregoing criticisms, which now occurs to my mind, arises from Acts x. 48, and ii. 38, where baptism is spoken of, επι and εν "*in* the name of the Lord." But these I understand to mean simply, by *the order and authority of the Lord,* and not as parallel with the cases which I have been considering.

It gives me satisfaction to find that the learned Vitringa has defended, in a very able manner, the opinions, which I have now advanced. I acknowledge my

indebtedness to him for much of the illustrations of the leading ideas in this communication. They may not be less important, or less interesting to the religious public, because they are not wholly original.

It is an obvious reflection, upon the passage under consideration, that whether you translate it by *in*, or *into*, it affords a powerful argument, in favor of the existence of the Trinity. In the former case, the authority of the Son and Holy Ghost is placed on the same foundation with that of the Father, and acknowledged by implication to be equally necessary to constitute the validity or acceptableness of the rite of baptism. In the latter, we are marked as the property of a Trinity; we profess to belong to them; to be their disciples; to regard them as the object of our worship. Whatever baptism means with respect to the Father, it means with respect to the Son, and Holy Ghost; they are placed on an equality. No difference is noted by the sacred writer, either in the form of expression, or in the context. If Christ be a mere man, or only a super-angelic being, could he thus be admitted in God's last and most perfect dispensation of his grace, in this world, to share equal honors, and to claim equal importance, with the everlasting God? And if the Holy Ghost be only an *attribute* of God, like his mercy, or omnipotence, can there be any possible propriety in baptizing into his name, and placing it in the same rank as that of God the Father." Or of baptizing by the authority of an attribute, and not of a person?

When these things are considered, I cannot wonder, that some modern Socinians choose to omit the form of baptizing prescribed by the Savior, and to substitute one, which will keep the doctrine of the Trinity out of view. It is so plainly taught in our Savior's rule, that the body of plain and honest people will ever be led to believe it, so long as this rule is followed in the administration of baptism. This is not the only special care, which is visible in the Scriptures to keep the doctrine of the Trinity in public view. Would to God the eyes of all might be opened to perceive it! M.

MISCELLANY.

[With a view to unite our testimony to that of others, against the increasing and most wicked and abominable practice of DUELLING, we readily give place to the following Memorial of the venerable Convention of Congregational ministers of the Commonwealth of Massachusetts. To this memorial there was not a dissentient voice, in a body of about *one hundred* of the clergy. The vote in favor of presenting it was *unanimous*. We wish other bodies of the clergy, and of the other denominations, would in like manner, or in some other way manifest their disapprobation of this most heinous sin. The Legislature, we presume, in due season, and in the manner which their wisdom shall dictate; will pay a suitable attention to this important subject. EDITORS.]

To the honorable the Senate, and Representatives of the Commonwealth of Massachusetts.

The Memorial of the Convention of the Congregational Ministers of said Commonwealth, HUMBLY SHEWETH,

THAT the practice of Duelling, which has been known to prevail in other parts of our country, has of late years had the countenance of some examples within this State. That with anxiety and regret your memorialists have observed this symptom of degeneracy from the principles and manners, which formerly distinguished the citizens of this Commonwealth, and have seen instances among us of practices, which the influence of religious and moral sentiments, the correctness of public opinion, and the authority of law, have heretofore resisted with almost complete effect. Your memorialists need not say to your honors, that this practice involves a contempt and defiance of the precepts and sanctions of that religion, which you our legislators acknowledge, and what it belongs to your memorialists especially to teach and promote; that it involves the deliberate exposure or destruction of life, at the will of individuals, in utter despite of public authority; and thus amounts to the commission, or an attempt to the commission, of murder; that it claims in behalf of a false and absurd law of honor, originating in times of barbarism and ferocity, and acknowledged to have no other sanction than perverted opinion and corrupt fashion, the power of annulling and superseding the laws of God and men; that in proportion as it prevails, it puts in jeopardy all the peculiar benefits of the social and civilized condition, making the intercourse of men in the same communities, a scene of danger and bloodshed; and tending to render wholly unsafe the exercise of the liberty of action, and the liberty of debate in public bodies, and of speech in general, as secured to every citizen by the laws of his country. As friends of religion, your memorialists are constrained to pray, that those who have no fear of God, may be awed by the civil arm, and that examples may not be suffered of a species of actions, that is at once an affront to heaven, and an outrage on the first principles of social order. Viewing the authority of the lawgiver and magistrate, as the safeguard of the public peace, and of individual right and happiness, they cannot suppress a fervent wish, that this authority may be so exerted, as to protect the subjects of government from the violence of their own passions, and restrain that practice of private revenge, which throws the powers of society into the hands of the unprincipled and the desperate. As friends of humanity, your memorialists cannot contemplate without distressing emotions the domestic terror and suffering, which must be inseparable from the prevalence of the barbarous usage, which they suggest to your present consideration and discountenance.

Your memorialists have not overlooked the care which our laws have shewn to prevent this offence; but they cannot fail to observe with your honors the partial efficacy of the existing laws on

this subject. This insufficiency of the past interposition of government, against the evil in question, they would fain believe, is not wholly to be ascribed to the intrinsic difficulty of the case; they are encouraged to hope that your wisdom may devise laws against duelling, containing more effectual provisions, than now exist, and higher securities for vigilance and fidelity in those on whom their execution depends. Your memorialists especially observe, that offenders calculate on impunity, by making a State or territory under another jurisdiction, the scene of action. Under such impressions; relying on your favorable construction of this address, your memorialists, with entire deference, to your legislative discretion and fidelity, presume to ask—Is it not possible, that a degree of speedy, certain infamy and suffering may be attached to this practice, sufficient to counteract the influence of that imagined honor, which is alledged by the perpetrators in justification of an offence, which your memorialists, as Christians and members of society, consider incapable of justification, and as in duty bound your memorialists shall ever pray.

Signed in behalf of the Convention.

SAML. SPRING, *Moder.*

Boston, June 1st, 1809.

SELECTIONS.

"These that have turned the world upside down, have come hither also.
The unbelieving Jews.

THE character of seditious, troublesome, and disorderly, hath been constantly given by wicked men to the servants of GOD.

For proof, attend to the following facts.

The first I shall mention is, a passage, as extraordinary in its nature, and as singular in its circumstances, as any that history affords. It is the meeting of Ahab and Elijah, in the time of a great famine in the land of Israel. Ahab, that profane prince, had by his apostasy and idolatry brought down the judgment of a righteous God, both on his kingdom and on his house. We are told, "That he did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him,"* He had persecuted the worshippers of the true God with unrelenting violence; and, as it was natural to expect, he hated with uncommon rancor, and distinguished by uncommon severity, all the prophets who continued stedfast in the cause of truth. As many of them as he could lay hold of, he had put to death. He had hunted for Elijah, not only through all the kingdom of Israel, but through the neighboring nations, as we find related by Obadiah, his principal servant, "As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee

* 1 Kings xvi. 33.

not."* After all this severity on his part, when Elijah, by the command of God, went out to meet him, see the form of his salutation; "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"† To this the prophet makes the following strong and just reply, "I have not troubled Israel; but thou and thy father's house have troubled Israel, in that thou hast forsaken the commandments of the Lord; and thou hast followed Baalim."

Another instance similar to the former may be found in Jehoshaphat and Ahab's consultation before going out to battle. "And Jehoshaphat said, Is there not here a prophet of the "Lord besides, that we may in- "quire of him? And the king "of Israel said unto Jehosha- "phat, There is yet one man "(Micaiah the son of Imlah) by "whom we may inquire of the "Lord; but I hate him, for he "doth not prophesy good con- "cerning me, but evil."‡ Here, you see, Micaiah was the object of hatred and aversion, because he denounced the judgment of God against the king's wickedness. That vengeance which he himself not only merited but solicited by his crimes, was attributed to malice in the prophet.

See an instance of a general accusation of this kind against all the worshippers of the true God, by Haman in the book of Esther. "And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them."§

The prophet Jeremiah met with the same treatment at different times. Neither prince, nor priests, nor prophets, were able to bear without resentment, the threatenings which he denounced in the name of God, "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant, and all the people were gathered against Jeremiah in the house of the Lord.¶ Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as you have heard with your ears."** We find him afterwards expressly accused of treachery on the same account. "And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans."††

The prophet Amos is another instance, precisely parallel to the last. Because of his fidelity to God, he was invidiously represented as an enemy to the

* 1 Kings xviii. 10. † Ibid. ver. 17. 1 Kings xxii. 7, 8.

‡ Esther iii. 8. § Jer. xxvi. 8, 8.

¶ Ibid. ver. 11. **Jer. xxxvii. 13. See also chap. xxxviii. 4.

king. "Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words."*

Our blessed Lord and Savior fell under the same accusation. However plain and artless his carriage, he is called a deceiver of the people. "There was much murmuring among the people concerning him, for some said, he is a good man; others said, Nay, but he deceiveth the people."† His enemies endeavored to embroil him with the civil government by this insidious question, "Is it lawful to give tribute to Cesar, or not?" And that which brought him at last to the cross was the same pretended crime. "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar."‡

I shall close this view of the Scripture history, with the passage of which my text is a part. The whole crime of the apostle Paul, and his companion, was preaching the doctrine of the cross of Christ, his great and darling theme. We are told, he "opened" and "alleged, that Christ must needs have suffered, and risen again from the dead." Then the Jews, to whom this doctrine always was a stumbling block, were "moved with envy," and endeavored to inflame the resentment of the idolatrous multitude: they took for their associates the most wicked and profligate, "Certain lewd fellows of the baser sort:" They "set all the city in an uproar:" And as, no doubt, the friends of Paul and Silas would endeavor to protect them from the injurious assault, their enemies very gravely charge them as the authors of the confusion, both there and elsewhere, "They that have turned the world upside down, are come hither also."

Having produced these instances from the Holy Scriptures, which are liable to no exception, I shall say but little on the subsequent periods of the church. Only in general, the same spirit will be found to have prevailed in every age. Whoever will take the pains to look into the history of the church before the reformation, cannot fail to observe, that when any one, either among the clergy or laity, was bold enough to reprove the errors in doctrine, or the ambition, luxury, and worldly lives of his cotemporaries, he was immediately branded as a factious and disorderly person, and often severely punished, as an enemy to the peace of the church.

I forbear to add any more particular examples; but from the deduction above given, it will plainly appear, that worldly men have been always disposed, first to oppress the children of God, and then to complain of injury from them, that by slander they might vindicate their oppression. Their slander too, hath still run in the same strain; troublers of Israel, deceivers of the people, enemies to Cesar, and turners of the world upside down, have been the opprobrious titles generally given to the most upright and most faithful men, in every age and country.

*Amos vii. 10. †John vii. 12. ‡John xix. 12.

In the next number we shall inquire, what it is in true religion, that gives occasion to this charge, and makes the world so to believe it. *Witherspoon.*

(To be continued.)

"Doth Job serve God for nought?"
Satan.

THEY who are disposed to represent the most blameless professors of godliness, as hypocrites, or mercenary; to put a bad construction upon harmless or even good actions; and to insinuate some suspicion or objection, in order to detract from the commendations bestowed upon pious and useful men, may easily know whose children they are, whose example they follow, and whose work they do. For they resemble in every feature, Satan, the envenomed slanderer and accuser of the brethren. It is indeed true, that God will not suffer his people to serve him for nought. Their best interests are secured: no good thing they do shall lose its reward. Yet they serve GOD from love, gratitude, and zeal, and delight in his holy commandments. When called to it, they will part with every temporal possession for his sake. But *untried* faith is not much to be depended on; if ease, wealth, and pleasure uniformly attended piety; if there were no cross, self-denial, or temptation, to serve as a touchstone, or a furnace, it would be difficult to distinguish the believer from the hypocrite; and therefore Satan is often allowed to sift and prove the people of GOD, that he and his children may be the more confounded. He means to destroy, to defile, or distress them: but the Lord intends to demonstrate the reality and power of his grace in them for his own glory and their important good. —Little do we know what plots are forming against us in the invisible world.—Blessed be the Lord, his power limits the operations of these malicious foes; they who love him are assured of his protection. Their enemies can never break through the hedge, which the Almighty GOD hath made around them; and even when he permits them to be tempted, neither the Devil nor his emissaries can transcend the limits assigned them. *Scott.*

A LESSON OF HUMILITY.

How vain a thing is man! How ready to be puffed up with every breath of applause, and to forget that he is a creature, and a sinner? He that can bear to be surrounded with approbations and honors, and yet keep the same air and countenance without swelling a little at heart, hath passed an hour of temptation, and come off conqueror. *As the fining-pot for silver, and the furnace for gold, so is a man to his praise*, Prov. xxvii. 21.

Eudoxus is a gentleman of exalted virtue, and unstained reputation: Every soul that knows him, speaks well of him; he is so much honored, and so well beloved in his nation, that he must flee his country if he would avoid praises. So sensible is he of the secret pride that has tainted human nature, that he holds himself in perpetual danger, and maintains an everlasting watch. He behaves now with the same modesty, as when he was unknown and obscure. He receives the acclamations of the world with such an humble mien, and with such an indifference of

spirit, that is truly admirable and divine. It is a lovely pattern, but the imitation is not easy.

I took the freedom one day to ask him—How he acquired this wonderous humility, or whether he was born with no pride about him? "Ah! no," said he, with a sacred sigh, "I feel the working poison, but I keep my antidote at hand: When my friends tell me of many good qualities and talents, I have learnt from St. Paul to say, *What have I that I have not received?* My own consciousness of many follies and sins constrains me to add, What have I that I have not misimproved? And then reason and religion join together to suppress my vanity, and teach me the proper language of a creature and a sinner—What then have I to glory in?"

——— *Watts.*

LETTER FROM DR. WATTS.

Stoke Newington, near London,
SIR, *Jan.* 21, 1735.

YOUR letter, dated about the middle of October, should have been answered long ago, had I not been withheld from my study by long illness; nor am I yet fully recovered. I take pleasure, Sir, to find your honest inquiries after truth, and that you are not willing either to put off your children, or to be contented yourself, with a mere set of words, instead of clear and intelligible doctrines.

I will therefore write you my thoughts, in a few lines, of that impotency and inability of man to believe, and repent, and return to God, which arises from the Fall, and which is, I think, the best and the only way to secure our thoughts from running into the extremes of Antinomian opinions on the one side, or Arminian on the other.

This impotency, though it may be called natural, or rather native, as it comes to us by nature in its present corrupted state, yet it is not a want of natural powers, either of understanding or will, to know or choose that which is good; for if there were not natural powers sufficient for this purpose, I do not see how men could be charged as criminals, in not receiving the gracious offers of the gospel. This impotence, therefore, is what our divines usually call a Moral Impotence, i. e. their mind will not learn divine things, because they shut their eyes; their will refuses the proposals of grace, they shut it out of their hearts, they have a delight in sin, and dislike to Christ and his salvation; they have a rooted obstinacy of will against the methods of divine mercy, and against the holiness which is connected with happiness. And yet this Moral Impotency is described in Scripture by such methods as represent us "blind," or "dead in sin," and that we can no more change our nature than the "Ethiopian can change his skin, or the leopard his spots;" and the reason of these strong expressions, is, because God knows this natural aversion to grace and holiness is so strong and rooted in their hearts, that they will never renounce sin and receive the salvation of Christ, without the powerful influence of the Spirit, of God; even that same Spirit which can cure those who are naturally blind, or can raise the dead.

Now that this weakness of man to do that which is good is a

Moral Impotence, appears by the moral remedies which are applied to cure it: viz. commands, promises, threatenings, which sort of methods would be useless and ridiculous to apply to Natural Impotence; that is, to make the blind see, or the dead arise. It must be concluded, therefore, that man has a natural ability, i. e. natural powers, to do what God requires, but at the same time, such a native aversion of will, that he never will do it without divine grace. Thus there is a fair way laid for the necessity of divine grace, and yet at the same time a just foundation laid for the condemnation of impenitent sinners. I have spoken more largely to this subject in the eleventh of the Bury-Street Sermons, which were published last year in 2 vols. 8vo.

May the wisdom and grace of our Lord Jesus Christ direct you to walk in a safe way to eternal life, and to lead your children therein! at the same time assuring you, that the happening to take a little different turn of thought in some of the difficult inquiries, is not of so vast importance as some persons would make it to be, with respect to our salvation, provided we do but maintain a constant dependence upon the grace of the Spirit of God in all our duties to assist us, and on the perfect righteousness or obedience and sufferings of Christ, as our atonement for sin, and the only effectual ground of our acceptance with God. I am, Sir, under frequent returning weaknesses rendered unable to write much, and therefore subscribe your friend and humble servant,

Unknown, I. WATTS.

ANECDOTES.

A GOOD HINT FOR MEN IN BUSINESS.

"I ENDEAVOR (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavor after it still, to do my business with all the diligence I could as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame." *Lettsome's L. of Dr. Fothergill.*

THE SCOLD CONVERTED.

THE late Rev. Mr. Westley relates the following circumstance in his journal of 1741:—"Wednesday 9th, I rode over to a neighboring town, to wait on a justice of the peace, a man of candor and understanding, before whom, I was informed, their angry neighbors had carried a whole waggon load of these new heretics (the Methodists.) But when he asked what they had done, there was a deep silence; for that was a point their conductors had forgot! At length, one said, "Why, they pretend to be better than other people; and besides, they pray from morning to night." Mr. S. asked, 'But have they done nothing besides?' "Yes, Sir," said an old man, "an't please your worship, they have *convarted* my wife. Till she went among them,

she had such a tongue!—and now she is as quiet as a lamb!" "Carry them back, carry them back," replied the justice, "and let them convert all the scolds in the town." *Evan. Mag.*

It is said that the late Rev. John Brown, of Haddington, when passing the Frith of Forth, between Leith and Kinghorn, had for a fellow-passenger, one who appeared to be a Highland nobleman. Mr. B. observed, with much grief, that he frequently took the name of God in vain; but suspecting that to reprove him in the presence of the other passengers might lead only to irritate him, he forbore saying any thing until he reached the opposite shore. After landing Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, "Thou shalt not take the name of the Lord thy God in vain." On this the nobleman, lifting his hat and bowing to Mr. B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavor to attend to it in future: but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword." *Ibid.*

REVIEW.

DR. REES' CYCLOPÆDIA. VOL. VIII. P. 2.

In the account given of Chubb, *Thomas*, though the reader cannot help observing the downward progress of error, and the gross moral darkness into which infidelity plunges its votaries, yet every thing is done, which art could do, to extenuate and excuse the guilt of being a champion of irreligion. Dr. Rees states, (for we consider him as the only responsible person, let him derive the materials for his work whence he may,) that Chubb began to write as a rational Christian," (that is, in other words, his first attack was upon the Trinity;) and there are no less than five separate instances in which his natural abilities are spoken of with high commendation. At the close of the article, we are told, that "he was uniformly formed for integrity, simplicity, and sobriety of manners," and that he attended the services of his parish church to the time of his death." In short, nothing is said that would cause an unsuspecting mind to suppose that Mr. Chubb was at all to blame for his infidelity, or that his character was not, on the whole, a very desirable one.

The American Editors have subjoined the following paragraph:

"The natural tendency of Socinianism to Deism, or rather the near alliance which the one has with the other, is visible, as it ought to be in this life of Chubb. But we think, that the malignity of his opposition to christianity ought not to have been so much disguised, as it certainly is. Leland in his "Review of the Deistical Writers," states, among other things, that in the posthumous works of Chubb, "He doth not allow a particular providence, or that prayer to God is a

duty. His uncertainty and inconsistency with regard to a future state of existence and a future judgment. He absolutely rejects the Jewish revelation. He expresses a good opinion of Mahometanism, and will not allow that it was propagated by the sword." Whoever may admire the "intellectual abilities" of such a man as this, we ask, for ourselves, to be excluded from the number."

In addition to what is said, in this quotation, we beg leave to introduce an abstract of some of Mr. Chubb's doctrines, from Dr. Dwight's sermons on Infidel Philosophy, p. 26—29.

Mr. Chubb declares,

"That he hopes to share with his friends in the favor of God, in that peaceful and happy state, which God hath prepared for the virtuous and faithful, in some other, future world; and yet,

That God does not interpose in the affairs of this world, at all, and has nothing to do with the good, or evil, done by men here:

That prayer may be useful, as a positive institution, by introducing proper thoughts, affections, and actions; and yet he intimates,

That it must be displeasing to God, and directly improper:

That a state of rewards and punishments, hereafter, is one of the truths, which are of the highest concern to men; and yet,

That the arguments for the immortality of the soul are wholly unsatisfactory; and that the soul is probably matter:

That men are accountable to God for all their conduct, and will certainly be judged and dealt with, according to the truth and reality of their respective cases; and yet,

That men will not be judged for their impiety or ingratitude to God, nor for their injustice and unkindness to each other; but only for voluntary injuries to the public; and that even this is unnecessary and useless:

That God may kindly reveal to the world, when greatly vitiated by error and ignorance, truths necessary to be known, and precepts necessary to be obeyed; and yet,

That such a Revelation would be, of course, uncertain and useless:

That Christ's Mission is, at least in his view, probably divine; and yet,

That Christ, in his opinion, was of no higher character, than the founder of the Christian sect (i.e. another Sadoc, Cerinthus, or Herbert:)

That Christ was sent into the world, to acquaint mankind with the Revelation of the will of God; and yet,

That his birth and resurrection were ridiculous, and incredible; and that his institutions and precepts were less excellent, than those of other teachers and lawgivers:

That the New-Testament, particularly the writings of the apostles, contain excellent cautions and instructions for our right conduct; and

That the New-Testament yields much clearer light than any other traditionary Revelation; and yet,

That the New-Testament has contributed to the perplexity and confusion of mankind, and exhibits doctrines heretical, dishonorary to God, and injurious to men; and

That the apostles were impostors; and that the gospels and acts of the apostles resemble Jewish fables, and popish legends, rather than accounts of facts:

That, as, on the Christian scheme, Christ will be the Judge of the quick and the dead, he has not on this account (i. e. admitting this to be true) any disagreeable apprehensions on account of what he has written; and yet,

He ridicules the birth and resurrection of Christ, postpones his instructions to those of the heathen philosophers and lawgivers, asserts his doctrines to be dishonorary to God and injurious to mankind, and allows him not to be sinless; but merely not a gross sinner.

He further declares,

That the resurrection of Christ, if true, proves not the immortality of the soul:

That the belief of a future state is of no advantage to society:

That all religions are alike:

That it is of no consequence what religion a man embraces:

And he allows not any room for dependence on God's Providence, trust in him, and resignation to his will, as parts of duty, or religion."

That our readers may know how to appreciate the assertion that Mr. Chubb "was uniformly formed for integrity," we beg leave to introduce another passage from the same excellent sermons, p. 45, 46.

"Herbert, Hobbes, Shaftsbury, Woolston, Tindal, Chubb, and Bolingbroke, are all guilty of the vile hypocrisy of professing to love and reverence christianity, while they are employed in no other design than to destroy it. Such faithless professions, such gross violations of truth, in Christians, would have been proclaimed to the universe by these very writers, as infamous desertions of principle and decency. Is it less infamous in themselves? All hypocrisy is detestable; but I know of none so detestable as that, which is coolly written, with full premeditation, by a man of talents, assuming the character of a moral and religious instructor, a minister, a prophet, of the truth of the infinite God. Truth is a virtue perfectly defined, mathematically clear, and completely understood by all men of common sense. There can be no haltings between uttering truth and falsehood, no doubts, no mistakes; as between piety and enthusiasm, frugality and parsimony, generosity, and profusion. Transgression, therefore, is always a known, definite, deliberate villany. In the sudden moment of strong temptation, in the hour of unguarded attack, in the flutter and trepidation of unexpected alarm, the best man may, perhaps, be surprised into any sin; but he, who can coolly, of steady design, and with no unusual impulse, utter falsehood, and vend hypocrisy, is not far from finished depravity."

The article CHURCH is considerably enlarged, and some of the additions require notice. The compiler of the original article explains the word which is translated "church" throughout the New-Testament, to "denote either a single congregation of Christians, or the whole Christian community;" and adds that "the plural number is invariably used when more congregations than one are spoken of, unless the subject be the whole commonwealth of Christ." This the American editors suppose to be

an unwarranted conclusion; and have argued somewhat at length to prove, that the number of believers at Jerusalem was so great, that they could not assemble in one place, and be justly denominated one congregation. They take notice, indeed, that "they (the believers at Jerusalem) were all with one accord in Solomon's porch." "But," they ask, "can we reasonably understand by this, more than that the body of the disciples frequently convened in this place for the purposes of intercourse and conversation, and the transaction of some concerns that might require an union of counsel, influence, and exertion?" We answer, No; and ask, in our turn, whether the meaning of the words "a single congregation," would not be well explained by the very definition which they have given of the assemblies in Solomon's porch? It appears to us, that the believers in any one city might properly be addressed as one congregation, if the body of them met together indiscriminately, and without any restraint, except that imposed by their numbers, however impracticable it might be for all to assemble and worship under one roof, at the same time. We are inclined to believe, therefore, that there is no reason to differ with the English editor on this subject, especially as the Greek, word which is translated *church*, might have been translated *congregation*, and perhaps with equal propriety.

In the account of the church of England is introduced the following quotation from the bishop of Lincoln's Elements of Christian Theology, who is stated to have quoted it from "the learned and amiable Dr. Jortin:"

"In England, at the time of the synod of Dort, we were much divided in our opinion concerning the controverted articles; but our divines having taken the liberty to think and judge for themselves, and the civil government not interposing, it has come to pass, that from that time to this, almost all persons here, of any note for learning and abilities have bid adieu to Calvinism, have sided with the remonstrants, and have left the fatalists to follow their own opinions, and to rejoice (since they can rejoice) in a religious system consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy."

The American editors subjoin the following sentences:

"Calvinists have often been charged by their "amiable" opponents with holding sentiments from which the horrible consequences here stated must necessarily result. But it is notorious to all the world, that they reject these consequences with the deepest abhorrence: and we think they have shown, in the most solid and satisfactory manner, that such consequences cannot fairly be drawn from any of their tenets. It is the indication of a weak cause thus to repeat reproaches, which have a thousand times been confuted, and shewn to be utterly groundless."

Without arrogating to Calvinists all the piety, all the learning, to all the *modesty* in the world, we boldly challenge their opponents, to name a single Calvinistic divine, who has ever held to such "a religious system," as that described in the quotation cited above from Dr. Jortin. Did Calvin, or do any of his followers, believe that *human creatures are without liberty?* It is perfectly well known to those who know any thing on the subject, that Calvinists have ever been strenuous defenders, and constant teachers of the doctrine, that *men are free agents, and accountable to God for their actions.* We hardly know what

is meant by *doctrines without sense, and faith without reason.* If it is meant to be asserted, that Calvinists discard reason in the discussion of religious topics, the charge has no foundation in fact. On the contrary, they are often charged, (and by the same set of opponents too,) with placing too much reliance upon logical, or metaphysical demonstration. Thus when presented with a doctrine offensive to the natural heart, these men descry it as destitute of *sense* and *reason ;* and when beset with arguments from which it is in vain to hope for an escape, they take refuge in vain accusations of *metaphysical subtlety.* The truth is, that Calvinists look to the Bible for their religious opinions ; they exclaim, in the language of the apostle, "Let God be true, and every man a liar." The doctrines relative to the divine government, with respect to which such violent reproaches are lavished upon them, they conceive to be revealed in a particularly clear manner ; so clear that every unbiassed mind can hardly mistake the truth. But they are of opinion, moreover, that the same doctrines can be unanswerably established by reasoning from those attributes which are ascribed to the Deity by all sects of christians. If any one supposes that Calvinists believe in *a God without mercy*, let him read the writings of Calvin, or Edwards, or any of their illustrious fellow-laborers, and if he does not find more heartfelt descriptions of the stupendous mercy of God to a fallen world, than can be found any where else, we will frankly confess ourselves mistaken. These reflections we have thought it our duty to state, because the same reproaches are continually repeated, at the present day.

At the close of this article is a particular history of the Protestant Episcopal Church in America, written, we presume, by one of its members.

In summing up the character of Cicero, the English Editors have indulged in a strain of panegyric, which quite transcends the boundaries of truth.

"Few persons in christian countries," say they, "and none in his own age, were upon the whole so free from vice; [surely this is extravagant. American Editors.] He was an entire stranger to the sordid passions of lust and avarice; and however vain, irresolute, or inconsistent a part he sometimes acted, he does not appear to have committed a crime."

The writer of this passage must have had in his mind rather a loose definition of the words *vice* and *crime ;* for he tells us, only two sentences before, that Cicero "requested Lucceius to write the annals of his consulship, and to praise him, *even at the expense of truth.*" That is, he deliberately, and in writing, urged his friend to be guilty of falsehood in a public history, in order to gratify his unbounded love of praise. The most profligate minister in modern times, would be ashamed to address such a letter to his friend, a dignified historian. Cicero also advised to enkindle a civil war, that he might return from an exile, in which he had behaved with the most childish pusillanimity. He mentioned without censure, if he did not directly countenance, crimes too gross to be named, as is evident from a passage in his book *de Officiis.* He adhered to the party of Pompey, till it was overthrown ; then made a studied and gratuitous panegyric

on Cæsar in two most beautiful orations; and, after Cæsar's death, bestowed the same extravagant praise on his murderers, which he had just before lavished on him. But how could any thing better be expected, when he repeatedly declares, in his public speeches, that praise, fame, or glory, (call it by what name you please,) was the only incentive to the labors in which he engaged for the safety of his country? We are of opinion, that vast multitudes "in christian countries," in all periods of the christian church, have not only been more "free from vice" than Cicero, but have acted, habitually under the influence of principles incomparably more conducive to virtue and happiness, than any of which he ever had a conception. That Cicero was one of the least faulty men of his age and nation, we readily grant; that he was one of the best moral writers of heathen antiquity admits not of a doubt; that his talents were of the most brilliant and useful kind, the united voice of the learned, bears concordant testimony: But his moral character is no more to be compared with what it would have been under the transforming power of christianity, than the shapeless daubings of an awkward landscape painter, with the indescribable beauties of a summer's prospect.

We insert the following sentences, subjoined by the American Editors to the account of Dr. CLARKE, for the information of our readers:

"The writer of this article appears to have been not a little gratified, that Dr. Clarke was not, in the strict sense of the term, a Trinitarian. As the article however states what he was *not*, without informing the reader what he *was*, we think it proper, for the sake of those who are unacquainted with his works, to add a little to this negative information, by saying that he was *not* an Arian, *nor* a Socinian. He was even solicitous to avoid the imputation of these heresies. Doddridge in his Lectures on Divinity, in giving the different theories relative to the doctrine of the Trinity, says "Dr. Clarke's scheme is, that there is one Supreme Being who is the Father, and two derived and dependent beings: but he waves calling Christ *a creature*, as the ancient Arians did, and principally on that foundation disclaims the charge of Arianism."

We were disappointed in not finding any notice of the late Dr. CLARKE, of Boston.

(To be continued.)

The Works of Mrs. Anne Steele, complete in two volumes, 12*mo*. Boston, Munroe, Francis, and Parker, 1808.

THE specimens of Mrs. Steele's compositions, given to the American Public in Dr. BELKNAP'S collection of Psalms and Hymns, excited a general desire to see her whole works; and we congratulate the community, that they have at length made their appearance. Either the English edition was out of print, or few copies of it, we presume, were imported; for, after diligent inquiry, we were never able to find but a single copy of a single volume. This edition is very neatly and correctly printed, and does credit to the respectable press from which it proceeds.

Mrs. Steele's character, as a writer, is too well known, to require notice; and too well established, to need confirmation. To many, who have not seen these volumes, it may be grateful to know, that they are more replete with evangelical truth, than the selected specimens, excellent as they are, may have led them

to imagine. The divinity of Christ, the atonement, the influences of the Spirit, and the perseverance of saints, are here prominently exhibited.

The Prose is of too poetical a cast; but the sentiments flow from a heart deeply affected with a sense of its own imperfections, and aspiring after the beauties of holiness. The poetry is seldom if ever, prosaic. It is of a character somewhat resembling the poetry of Watts, yet distinct and peculiar. It has its simplicity, its tenderness, its grace, and sometimes its sublimity. If, in general, it be less fertile in its imagery, it is more chaste; if less elevated, it is more equable; if less familiar, it is more delicate; if less adventurous; it is more correct. The author distinguished for exquisite sensibility, as well as for ardent piety, cheered her own pilgrimage with these songs of Zion; and such must be their influence on every reader, whose soul is attuned to celestial harmony.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

PHILADELPHIA BIBLE SOCIETY.

We have received the first report of this respectable society, made at their annual meeting, May 1, 1809, with which we promptly gratify our readers, in the hope, that it may animate them to similar exertions.

FIRST REPORT OF THE PHILADELPHIA BIBLE SOCIETY.

In conformity with the third article of the constitution of the Bible Society, the Managers lay before the Society the report of their proceedings, together with an account of their receipts and disbursements of money, from its institution on the 12th of December last, until the present time.

Immediately, upon receiving notice of their election, the Managers met, and organized themselves agreeably to the provisions of the constitution; and without delay entered upon the performance of the duties assigned them.

The first object of the Managers was to draw the attention of the public, not only in this state, but through the United States, to the great importance of such institutions; and to stimulate the friends of the Bible, in the other large cities on this continent, to exert themselves to establish societies similar to the one organized in this city. With this view, an address to the public was prepared and circulated. Three thousand copies of this address were printed; two thousand in the English, and one thousand in the German language: And it has been sent into every part of the United States, addressed to distinguished characters of the different religious denominations. What its ultimate effect will be, in the several places to which it has been forwarded, cannot yet be ascertained: but it is known that it has excited the serious attention of many of the friends of christianity; and that, in some places, it is in contemplation to make the attempt to establish Bible Societies.

In connexion with this measure, the Managers considered it to be of the utmost importance to the prosperity of the institution, that strenuous efforts should immediately be made for increasing the funds of the Society and enlarging the number of its members. To accomplish these objects, they not only thought it proper to invite the pious and benevolent, through the medium of the public prints, to come forward and subscribe; but they were of opinion, that the magnitude of the object was such, as to justify them in making personal application to the citizens of Philadelphia, for their aid and support in carrying it into effect. Accordingly, having distributed themselves into small committees, and divided the city into districts, they determined that a general solicitation for subscriptions and donations should be made. This measure, to a considerable extent, and with no small success, has been carried into effect: but the times having been unfavorable for such an application, and the season inclement, much still remains to be done in the same way.

The Board of managers were of opinion, that the sooner the charity, placed at their disposal, was directed to its destined object, the better would the purposes of

the Society be answered. It was therefore resolved that the funds in possession should immediately be put into active operation; except that it was adopted as a principle, that the money arising from life subscriptions and donations should form a permanent fund, the interest of which only should be employed; which arrangement, it was supposed, would better meet the views of the contributors, and better promote the objects of the Society, than if the whole should be expended at once.

A purchase was therefore made of 300 English Bibles, 300 English New Testaments, and 300 German New Testaments; and some general principles to regulate the distribution of the books, and guard against impositions, were agreed upon. This stock, however, was soon exhausted; the demand proving upon experiment to be much greater than was expected. The Managers, therefore, ordered another purchase to be made, of 1000 English Bibles, and 200 German New Testaments, and of the books purchased, a small proportion only remain at this time in the hands of the Librarian.

As it was not practicable to obtain a cheap edition of the German Bible in this country, the Managers directed that 300 copies, and as many of the New Testament, should be imported from Germany, as soon as intercourse with Europe should be again opened. They also directed that 100 French, 100 Welch, and 50 Gaelic Bibles, together with 50 English New Testaments of a large type, should be imported from London, as soon as practicable. All the above mentioned books have been sent for, and may now be expected in a short time.

The distribution of Bibles, which has taken place, has been chiefly confined to this city and its vicinity, but good opportunities of supplying the destitute at a distance, have not been neglected.

At the request of a missionary of the United Brethren, 75 Bibles and 25 New Testaments have been sent to the Muskingum, to be distributed among the Indians of two christian congregations, and among the poor white inhabitants. One hundred Bibles have been committed to Mr. Thomas Haskins, a member of the Society, to be distributed "by means of confidential friends" in the destitute parts of Maryland, Delaware, Pennsylvania, and New Jersey. One hundred Bibles have likewise been committed to captain Benjamin Wickes, to be carried to Canton, and distributed among the sailors, and others, who can read English in that port, by himself, and the Rev. Mr. Morrison, a missionary, resident in that place. Mr. Markoe, one of the managers, has received 50 Bibles, and as many New Testaments, to be distributed by himself in the West Indies, among the people of color, or others at his discretion. Twenty-five New Testaments have also been sent to the Rev. John H. Rice, to be distributed among the slaves who can read, in Virginia.

The public and charitable institutions in this city have received a special regard from the Managers in the distribution of Bibles.

The Managers, conceiving that it would be of importance to obtain a charter, called a meeting of the Society, to consider and determine upon the propriety of petitioning the legislature of this state then in session, for an act of incorporation. At this meeting, a memorial, together with the draft of a bill, were submitted to the Society, which, being considered and approved, were forwarded to the legislature: but the expected success did not attend the application. The failure, it is believed, was chiefly owing to the application having been made at so late a period of the session of the legislature, that there was not time to pay suitable attention to the subject. It will now belong to the Society to dispose of this business in that way, which to them may seem best.

As this society owed its existence, in a great measure, to the noble example afforded by the British and Foreign Bible Society, established at London; and as intimation had been given by a respectable member of that society, that a handsome donation would be granted to the first society of a similar kind established in the United States; it was one of the first acts of this society, after its organization, to request their treasurer to give information, through his correspondent in London, of the formation of a Bible Society, in this city; and to transmit a copy of its constitution, and solicit the patronage and support of the Bible Society in London. This was done. And it will afford pleasure to the members of the society to be informed, that the treasurer's communication produced a very agreeable impression on the minds of the whole committee of the British and Foreign Bible Society. Without hesitation or delay, they opened their arms to embrace our infant institution, with truly fraternal affection. Instead of one hundred pounds, which this Society had been encouraged to hope for, by a unanimous vote of the committee, *two hundred pounds sterling* were given in aid of our funds; And so strong was the tide of their generous affection towards this Society, that a much larger sum would have been voted for its use, had they not supposed that our institution was limited in its operation to the state of Pennsylvania.

They express an anxious wish that our plan should be enlarged, so as to comprehend the whole union, in one society. But the managers are of opinion, that when the address of the society shall reach them, together with the explanations which have been directed to be made, they will be convinced that the plan which has been adopted is the most eligible for this country. However, the managers believe, that if no similar societies should be formed in any part of this country, then it will be the duty of the society, to extend its arms from Maine to Georgia, and from the Atlantic to the Mississippi.

The managers having now had some opportunity of testing the importance and utility of the plan of the Bible Society, by actual experiment, beg leave to make a few observations on the subject in the conclusion of this report.

The necessity for such an institution has appeared much more evidently to the managers, since, in the course of their duty, they have been led to make particular inquiries into the condition of the poorer class of people in this city, than it ever did before. The deficiency of Bibles has been found to be much greater than was expected; and it is believed to be as great in many other places. The number of families and individuals, who are destitute of a copy of the Scriptures is so great, that the whole of the funds in the possession of the society, could be profitably expended in supplying the wants of this city alone: and the opportunities of distributing them in other places are so numerous, that if their funds were tenfold as great as they are, they would still be inadequate to satisfy the demand.

That the institution will be useful, and has already been useful, can be doubted by no one, who values the word of God. Some hundreds of families are now in possession of a Bible, by means of the society, which never had one before. And it deserves to be mentioned, that the books have commonly been received, with emotion, and strong indications of gratitude: and that the application for them is often earnest and pressing. This alone, it is presumed, will be considered by every contributor, as a rich remuneration, for all the expense and labour, to which he may have subjected himself in support of the institution.

But besides the good resulting from the promotion of the chief and direct object of the society, the managers are of opinion, that very important and desirable effects will be indirectly produced by this association.

The cordiality and harmony with which christians of so many denominations have united, in prosecuting this important object, cannot fail of being attended with some good effect on all concerned. It is an approximation to that unity and brotherly love among christians, which all good men so ardently desire. At least, it will have a tendency to remove prejudices by promoting mutual acquaintance between the members of different religious communities.

The managers do, moreover, believe, that the zeal discovered, and efforts made by so many persons in this city, of different conditions and professions, to furnish the poor with Bibles gratuitously, will have a happy tendency to induce many to appreciate the sacred Scriptures more highly than they have been wont to do; and may dispose those who possess Bibles, but have suffered them to lie neglected in their houses, to peruse them with serious attention.

On the whole, the managers feel it to be a duty, to express their gratitude to the Author of every good gift, for the institution of Bible Societies; and particularly, for the degree of favor which He hath been pleased to manifest to this institution. At the same time, they congratulate the society on the pleasing prospects of success, which are open before them. This continent presents an extensive field for the labors of such societies; which, under diligent cultivation, and the blessing of heaven, may be expected to yield a copious harvest.

In the present convulsed state of the European continent, perhaps there is no spot upon earth, from which the light of divine truth might be sent forth more successfully, to various and distant parts of the benighted world, than from this city. The institution of a bible society in this place, therefore, must be considered an auspicious event. And the managers do not think that their hopes are too sanguine, when they persuade themselves, that at no very distant period, this society will be found in the foremost rank among those institutions, which piety or humanity has erected for the relief of the indigent, on this continent. And they conclude this report, by declaring it to be not only the object of their prayers, but their hopes, that before the present generation shall have passed away, the holy scriptures will be read by all the principal nations under heaven: and thus the way be opened for the fulfilment of the prediction of the prophet, *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"

An appendix to this report contains the interesting correspondence between R. Ralston, Esq. and the British and Foreign Bible Society, which we have already published: also, a list of 295 subscribers at $5 a year, among whom, are 12 life subscriptions of 50dols: Also the treasurer's account, from which it appears, that his receipts amount to $2715, exclusive of the

200*l.* sterling presented by the British and Foreign Bible Society.

STATE OF RELIGION.

A Narrative of the State of Religion, within the bounds of the general assembly of the Presbyterian Church, and in the states of Connecticut and Vermont, during the time intervening between May 1808 *and May* 1809.

THE general assembly once more approach the churches under their care, that they may lay before them a condensed narrative of the state of religion within their bounds.

The dealings of God with us, brethren, during the past year, call for renewed emotions of wonder, love, and praise. He has not left himself without a witness amongst us; the east, the west, the north, and the south can testify; for in them all, his stately footsteps may be seen. In answer to the prayers of his people, he has come down like dew upon the mown grass, and like showers that water the earth; and we are happy to state that his glory is yet passing before us, and that his power and grace are still displayed in the conviction and conversion of sinners, as well as in building up his people in their most holy faith. These are the great outlines of our situation, to the more particular description of which we now call your attention.

It is with peculiar pleasure, then, that we state, that peace and harmony, so ornamental and necessary to the christian church, have prevailed in the past year, with but few exceptions, throughout our bounds; that the worship of God has been generally and respectfully attended in our churches; that the distinguishing doctrines of grace have been well received, and in many instances have been attended with great and visible success. Although from the great extent of late revivals, and the numbers received into our churches, there was reason to fear that many tares were interspersed with the harvest, yet we are happy to state that instances of apostasy have seldom occurred.

The leading features that have characterized our churches during the last year, have, we apprehend, been a growing thirst for divine knowledge, and an increased attachment to the distinguishing doctrines of grace. Family visitation and the catechetical instruction of our beloved youth, have doubtless contributed in a great degree, to excite, as well as to satisfy, this desire. We are happy to state that catechetical instruction has been attended to during the last year, with perhaps greater assiduity, than has ever been witnessed amongst us; and we are persuaded that its results will be highly favorable to the dearest interests of the church of God in our country. Deeply impressed with a conviction, that holiness becometh his house for ever, the churches of Christ have turned their attention, with increasing care, to the support of a wise and salutary discipline. Societies for diffusing evangelical truth have been organized, and are now in operation; Bibles and small religious tracts have been extensively distributed. Praying Societies, formerly established, have been maintained, whilst many new ones have been added. These institutions, by calling into exercise the latent gifts and graces of the people of God, in an essential part of his worship, as well as in promoting zeal and brotherly love, have served as nurseries of the church, and have produced, and are producing, almost incredible effects upon the moral and religious state of the community.

The presbytery of Long Island has experienced a very general revival from the presence of the Lord. The presbyteries of Albany and Hudson, in some of their congregations, have been visited with divine influence from on high; whilst a large district of East Jersey, as well as its extreme in the west, has known, or is learning to know, the almighty power of God. Acknowledged infidels, and practical unbelievers, who so lately eyed the cross with malignity, and its adherents with contempt, are now seen, in inconsiderable numbers, clothed, and in their right minds, at the feet of Jesus; whilst the poor, dissipated prodigal, who so lately was a burthen to himself and to the world, is seen returning to his father's house, or already encircled in his father's arms. Those parts of the church, which were favored with revivals in former years, appear to be securing the advantages they have gained, and to be gathering in the gleanings of the vintage; whilst bod-

ily agitations, where they have appeared, have almost wholly subsided, and have given place to calm inquiry into the great and leading doctrines of the gospel.

The assembly have observed with pleasure, that the various missions under their direction have been prosecuted with exemplary diligence and fidelity, and with a measure of success, calculated to rejoice the hearts of those, who have contributed their worldly substance to the support of this great object, and to engage them to a continuance of their liberality. Through the instrumentality of these missions, not only a large population of our own citizens, who would otherwise remain almost wholly destitute of the gospel, have its doctrines and ordinances dispensed among them; but several Indian tribes have the invaluable blessings of civilization and the Christian religion brought within their reach; and the unhappy children of Africa are also greeted with those glad tidings of salvation to which, in a Christian country, they have a peculiar claim.

But whilst events of a prosperous nature are recounted with pleasure, it is the duty of this assembly to inform the churches, that circumstances have occurred of an opposite description, and such as ought to be considered as highly calamitous and distressing. They have learned with regret, that, whilst several parts of our country have recently been supplied with a gospel ministry and the regular administration of ordinances, others in these respects are in an exceedingly destitute situation. "The harvest truly is great, but the laborers are few; pray ye, brethren, the Lord of the harvest that he would send forth laborers into his harvest." In a portion of country of some extent, embraced within the bounds of the synod of Kentucky, we are sorry to learn that a spirit of fanaticism, propagating the most palpable errors, as well as insubordination to the constituted authorities of our church, has greatly prevailed. In consequence of this, some of our congregations have been torn by intestine divisions, and are yet bleeding at every pore. The assembly conceive that they cannot do justice to their own feelings on this occasion, or to the cause of Christ, without noticing in terms of high disapprobation so ruinous a departure from duty; they hold out at the same time the hand of conciliation to their erring brethren, and invite a speedy return to the good order and discipline of our church.

In addition to the above, the assembly have heard with pain of the prevalence, in some parts of their bounds, of a form of religion without its power, as well as of vice and immorality. Lukewarmness, detested by the Head of the church; intemperance, ingulfing every social and domestic virtue; an awful profanation of the sabbath; sports and unlawful games; like so many ensigns of death, have appeared, assailing the kingdom of Christ, and strengthening the empire of his foes. Whilst we are undoubtedly called to mourn over these evils, we are equally called to counteract them; "the weapons of our warfare are not carnal, but mighty through God, and shall finally prevail." "For Zion's sake, therefore, will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

From the accounts received from our sister churches of Connecticut and Vermont, it appears that the great head of the church has manifested toward them, during the last year, the most signal interpositions of divine love and mercy. Yale College has been visited, and a number of her sons have been hopefully gathered into the bosom of the church. Many towns and villages, in both of these states, have felt in a very uncommon degree, the power of sovereign grace; and accessions to their communion have been exceedingly numerous. Infidelity is confounded, or retires from the public eye. Characters distinguished by talents, learning, morals, and property, have been led publicly to profess themselves the disciples of our Lord. A knowledge of the Holy Scriptures is diffusing itself far and wide. We are also informed, that distinguished revivals of religion have existed in several parts of Massachusetts, and that

hopeful appearances have also begun in New Hampshire and in the district of Maine.

On a review of the whole information we have received, the assembly take their stand at the foot of the cross, and rejoice in the wonders of redeeming love.

If the state of religion in the churches under their care had even been generally dark and unpromising, though they might mourn over the ingratitude of man, they could not cease to confide in the faithfulness of God. But in justly deserved wrath, our God has remembered mercy; once more he has given us abundant cause to glory in his name, and to rejoice with trembling.

We have only to add our ardent prayer, that *the angel flying through the midst of heaven, having the everlasting gospel to preach to every kindred and tongue*, may soon reach the utmost bounds of his destination; that every obstacle that might impede his flight, or stay his progress, may be speedily removed, and that the knowledge of Christ may soon cover the earth, as the waters fill the sea. "Come quickly; Amen. Even so, come Lord Jesus."

Certified by
JACOB J. JANEWAY,
Stated Clerk.

ADDRESS TO THE PUBLIC.

MASSACHUSETTS BIBLE SOCIETY.

THE attention of the Christian public is requested to a very important object. Within a few years, several societies have been instituted in Europe and America, for distributing the Holy Scriptures. It is proposed that an Association be formed in this state for this Christian and benevolent design.

It is difficult to conceive an object which promises greater benefit, or has a stronger claim on the support of Christians.

The book to be distributed is universally acknowledged to be the only pure source of religious truth, the only perfect rule of faith and practice. In distributing it, we furnish men with the most interesting knowledge, the knowledge of their Creator and Redeemer, of their duties and destination. We furnish them with an unerring and authoritative guide of life, with the most powerful motives to virtue and holiness, and with the only unfailing support and solace in affliction.

If we consider that the Bible views and addresses man as an immortal being, and is designed to secure his eternal felicity, we shall see, that in distributing it, we exert ourselves to promote an *infinite good;* and will Christian benevolence be indifferent, when such an object is proposed?

It is the influence of the Bible not only to fit men for a future life, but to promote the order, tranquillity, and happiness of the *present.* In distributing the pure and benevolent system of Jesus Christ, we adopt one of the best methods to refine the temper and manners of men, to restrain unjust practices and licentious desires, to render families peaceful and affectionate, and to improve every relation of the social state.

It is interesting to recollect the exertions and sacrifices made by the author of our faith, by his chosen apostles, and by Christians of every age, for the purpose of extending through the earth, and of transmitting to all generations, the truth contained in the Bible. This truth has been sealed by the most precious blood; and shall not we count it an honor and privilege to be associated with Jesus Christ and his most faithful servants, in communicating this invaluable blessing to mankind?

It becomes Christians to consider, that their master was very mindful of the poor, and represented his gospel as peculiarly designed for that class of society. Its great truths are level to their capacities; and its precepts and promises are peculiarly suited to impart that support and consolation, and to form that patience, resignation, uprightness, and freedom from envy, which are so necessary in a state of poverty. Is there not, then, the strongest obligation to circulate the Bible, as widely as possible among the poor?

It is a distinguishing recommendation of this charity, that when we give a Bible, we communicate an *undoubted* good. We give what is needed by men of every age, character, rank, and condition. We circulate

not an imperfect production of man, but the book of God; not a work of controversy, but the gospel of peace, which all Christians acknowledge to be the standard by which their controversies must be judged.

This object is recommended by its great simplicity, and by the facility with which it may be accomplished. It requires no intricate arrangements. The distribution of a single book is the only thing intended. The object is so definite, as almost to exclude the possibility of misapplying the funds of the proposed association. No heavy burdens need be laid on individuals. A small annual subscription from Christians in moderate circumstances, united with the donations of the opulent, will be sufficient to distribute the Bible wherever it is wanted.

One more advantage, and a very important one, remains to be mentioned. This is an object, in which all Christians may unite. Here is a common ground, on which all denominations may meet, and join heart and hand, and forget the distinctions which keep them asunder. Let Christians of every name concur in the good end here proposed, and they can hardly help improving in that love, which is the badge of the true disciples of the Savior.

There is but one objection which can be offered to the institution here proposed, viz. that the people of this land are too well supplied with Bibles to need the aid of a Bible Society. But we must not judge of the country at large from what falls under our immediate observation. The Philadelphia Bible Society, in their address to the public, express the opinion, that one fourth of the families of this country are destitute of Bibles. If we confine ourselves to New-England, we have reason to suppose that this want is considerably felt in several parts of Rhode-Island, Vermont, New-Hampshire, and the District of Maine. In many houses where the Bible is found, it is so much worn, and so wretchedly printed, that its usefulness is very much diminished. In all our towns, there are poor families to whom a neat edition of the Bible, in a good type, would be a most acceptable present. In our prisons, also, there are many unhappy individuals, who peculiarly need this charity.

These are the considerations which have called forth this address. It is hoped that they will engage the serious attention of the friends of religion and mankind. Those persons, who feel the importance of this object, are respectfully requested to meet at the State House, in the Representatives' Room, on Thursday, the sixth day of July next, at 3 o'clock, to consider the expediency of associating for the distribution of the Bible. A general attendance of the respectable and influential part of society, and of Christians of all denominations, is desired and anticipated.

Boston, June, 1809.

EXTRACT FROM THE MISSIONARY JOURNAL OF REV. THADDEUS OSGOOD, EMPLOYED BY THE SOCIETY FOR PROPAGATING THE GOSPEL, &c.

FROM the time of his setting out till his return to Boston, was about nine months; during which period he travelled about 3000 miles, passing through the northern parts of Vermont, Lower and Upper Canada, the western parts of New-York and Pennsylvania, the eastern part of the state of Ohio, the western part of Maryland, and closed his mission in the northern part of Virginia. He preached 265 times, administered the ordinance of the Lord's supper 4 times, baptized 26 children and adults, gathered one church, attended 2 funerals, 9 religious conferences, and visited upwards of 50 schools, and a great number of private families.

During his mission, and on his return home, he collected for charitable purposes, upwards of a thousand dollars. The donations were received in the towns and cities in the following order.

In a number of towns in Vermont, 36$—In Montreal and its vicinity, 110—In Cornwall and its vicinity, 20—In Ogdenburgh, N. York, 25—On the way to Kingston, 10—In Kingston, 40—On the way from Kingston to York, 15—In York, Upper Canada, 30—In Niagara, Queenston, and their vicinities, 36—From Buffaloe

to Pittsburgh, 25—In Pittsburgh, 56—In Washington, 25—In Brownville, 20—In Uniontown, 18—In the city of Alexandria, (Virginia) 86—In Washington city, and Georgetown, 120—In Baltimore, 110—In Philadelphia, 130—From the Philadelphia Bible Society, 50 bibles, and 50 testaments—In the city of N. York, 105.

The amount of the above mentioned sums is 1017 dollars; out of which he paid for the printing of upwards of 50,000 small tracts, for distribution; at the expense of 365 dollars, packed up, and sent to the new settlements from Philadelphia and New-York, in books and tracts, to the amount of 205 dollars, (exclusive of the donation of the Bible Society;) paid for cloathing and necessary expenses by the way, 180, and has now on hand, with which he is purchasing books and small tracts for the new settlement, 250 dollars.

Mr. Osgood closes his journal in the following words: "I conceive it to be my duty to make known to my employers the cordiality with which I was received, and the hospitality and friendship, usually manifested, during my stay in the different towns through which I travelled. I think I had evidence, that many of the people among whom I labored, had a real regard to the cause in which I was engaged. No evidence can be more satisfactory on the subject, than that with which I was favored, viz. a prompt attendance on the appointed seasons for public worship, and the becoming solemnity which usually appeared during religious exercises.

I close this journal by returning the thanks of many of the destitute inhabitants which I visited, to the society, in whose service I have been employed. And in the name, and by the particular request of a number of destitute persons, both in Canada and in the western settlements, I would respectfully, but earnestly solicit the future patronage and assistance of the society."

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The tenth annual meeting of the Massachusetts Missionary Society was holden at Boston, on the 30th and 31st days of May last. The meeting was attended by a large number of ministers and other members of the Society. The exercises of the day were introduced by sacred music. The throne of sovereign mercy was then addressed, in a solemn and pertinent prayer by the President; after which the following report of the Trustees was read by the Secretary.

Dear Brethren,

Under the benign auspices of Him, who is Head over all things to the church, we are indulged the pleasure again to meet in this place of our annual solemnities, to reciprocate the greetings of Christian affection, and renewedly to attend to the great concerns for which we are sacredly associated. First of all, it becomes us to lift up our hearts to the throne of infinite love, in devout thanksgiving for the riches of his goodness to us hitherto, and in humble and fervent desires, for his continued favor and benedictions. Then may it be our care to animate our mutual charity, to strengthen the bonds of our union and fellowship, to quicken each other in the love of Christ, and his cause, and to forward the great object of our meeting, by a serious and brotherly and zealous attention to the business before us.

In fulfilment of enjoined duty, the Trustees for the year now closing, would respectfully submit to the Society the following report of their own transactions and of the general missionary concerns.

As the Society, at the last annual meeting, accepted the Act of Incorporation, granted by the Legislature of the Commonwealth, the Trustees made it their early care to place the funds of the Society under legal security, and to make such other arrangements, as were deemed necessary in conformity with the statute.

At the commencement of the year, six missionaries were appointed by the board; the Rev. John Sawyer and Rev. Jotham Sewall, for six months each, in the District of Maine; Mr. Nahum Fay, for six months, in the western counties of New York; Mr. David Smith, for six months, in the

north-western parts of New Hampshire; Rev. Daniel Emerson, for six months, in the destitute parts of Rhode Island; and the Rev. Joseph Badger, for the whole year, among the Wyandot tribe of Indians.

Having received the journals of only a part of our Missionaries, it is impossible to make a complete report; but from Mr. David Smith, whose mission was in the north-western parts of New Hampshire, we learn, that he labored in thirty-eight towns; preached a hundred and sixty-eight sermons; visited three hundred and twenty-six families, and travelled 994 miles. He observes, that his mission, on the whole, was pleasant; "that if the missionary Society could be fully acquainted with the feelings of many pious people in the new settlements, and see and hear them express their thankfulness for missionary institutions and missionary labors, at the same time realizing their dependance on God to make these labors effectual to their salvation, that we should not *give* grudgingly; nor think that we were spending our strength for nought." He further observes, "that there was a general seriousness on the minds of his hearers, and that many appeared to feel sensibly the truths which were delivered to them."

A journal of several weeks labour, performed by Mr. Emerson in Rhode Island, we have received. But this good man was cut off in the midst of his labours, and called, as we hope, to receive the reward of a good and faithful servant.

From his journal it seems, that the Christian religion is little regarded in that part of our land. In one place, he observes, that on the Sabbath he saw people making hay, and was told that others were mowing. The Sabbath, he remarks, is not only broken with impunity, but without blushing. The ways of Zion mourn, none come to her solemn feasts.

At the semi-annual meeting of the Trustees in Nov. 1808, Mr. Sawyer was appointed to labor in the vicinity of Collegetown, in the District of Maine. Mr. Jotham Sewall was appointed to perform a mission in the region of Winipisiokee pond, in N. Hampshire. Mr. Williams and Mr. Rich received an appointment to be our missionaries, in Rhode Island. Mr. Fisher also received an appointment as a missionary in Maine. Mr. Waldo was appointed our missionary, in the northern parts of Vermont, and Mr. Parker in Steuben county, New York. Mr. Rich performed his mission, of twenty six weeks, in Rhode Island; in which time he preached one hundred and forty-eight sermons, and made five hundred and seventy family visits. He observes that his assemblies were small, and with few exceptions, behaved quite decently, and in general were very attentive. He found some persons distressed in view of their sinful, condemned state, and a few solitary, mourning Christians. He thinks that books might be distributed here to great advantage, and that the prospect of missionary labors is promising.

From Mr. Parker, who labored in the northern part of New-York, we are informed, that in twenty-five towns he preached one hundred and three sermons, attended nine conferences, visited about three hundred families, and rode about eighteen hundred miles. In some instances, he found special attention to the things of religion, and considers the prospect for missionary labors as very encouraging.

From Mr. Sawyer, who labored in the District of Maine, we learn, that he spent forty-seven weeks in the service of the Society. He preached between five and six times each week; attended seven funerals, nine conferences, six church meetings, and two ecclesiastical councils. He assisted in forming one church; admitted one member into the church in Hamden, and four into the church in Dixmont. Visited seven sick persons; baptized one adult and six children. Visited three schools, and administered the sacrament of the Lord's Supper nine times. He distributed about fifty Bibles, forty Testaments, some Psalm books and Primers, and a large number of religious tracts. In the course of his journal Mr. Sawyer observes, "It is peculiarly interesting to discover with what affectionate and tender

emotions some will receive a *Bible*, while others shew a heart as unfeeling. In distributing the Primers committed to me, I have obtained a promise of the parents of the children, to whom the books were given, to teach their children the Assembly's Shorter Catechism, and engaged the children to learn, informing them that I shall inquire, should I see them again, respecting their improvement. I have been much disappointed to find people so generally ready to receive, and teach the catechism to their children. I have engaged nearly a hundred children within a month, to attend to this subject. This will furnish some profitable employment for their parents, who while teaching their children, it is to be hoped, will gain instruction themselves. I have found a goodly number of the dear children of God scattered in our new settlements, who are hungry for the bread of life. Such I have endeavored to feed, comfort, and support—And I indulge the pleasing hope, that by the grace of God, some few sinners have been awakened, and reconciled to the gospel, and some backsliders recovered. It becomes me to add, that I have witnessed more attention, the year past, in the new settlements, than in any preceding period of my missionary labors."

On the whole, beloved brethren, we see no cause to be discouraged; the fields are white for the harvest, and a thousand reasons urge us to persevere in this good work of the Lord.

The Society, having heard and accepted the report of the Trustees, proceeded to their annual business.

The officers of the Society, elected for the present year, are

Rev. Nathanael Emmons, D.D. President.
Rev. Jacob Norton, Secretary.
Dea. John Simpkins, Treasurer.
The President, Ex officio,
Rev. Daniel Hopkins,
Samuel Niles,
Samuel Spring, D.D.
John Crane, D.D.
Samuel Austin, D.D.
Elijah Parish, D.D.
Jonathan Strong,
Jacob Norton,
Samuel Worcester,
Dea. Isaac Warren.
} *Trustees.*

The public exercises of the occasion were attended on the evening of the first day of the meeting, at the Old South meeting house. The sermon by the Rev. Mr. Worcester of Salem was sentimental, elegant, appropriate, solemn, and highly interesting; the assembly was large and solemnly attentive; and the contribution to aid the benevolent object of the Society more liberal, than on any preceding similar occasion. The first preacher, for the next annual meeting, is Rev. Jacob Norton of Weymouth, the second Rev. Timothy Dickinson of Holliston. The following missionaries have been appointed by the board of Trustees; Rev. Joseph Badger for the year, among the Wyandot tribe of Indians; Rev. John Sawyer, for the year, between Kennebeck and Penobscot rivers; Mr. Thaddeus Osgood, for the year, north-western parts of New York, and borders of Canada; Rev. Jotham Sewall, six months, destitute parts of Rhode Island; Mr. —— Kellogg, and Mr. Eliphalet B. Coleman, six months, in the counties of Steuben, Ontario, and Genesee; Mr. —— Hardy, six months, lake Champlain, and St. Lawrence; and Mr. —— Greely, six months, Nova Scotia.

An account of the funds of the Society and list of donations in our next.

INAUGURATION OF DR. GRIFFIN.

THE Rev. EDWARD DORR GRIFFIN, D. D. late of *Newark, (New Jer.)* on Wednesday, the 21st inst. was inducted into the office of *Bartlet professor of pulpit eloquence*, in the *Theological Seminary* in *Andover*. The solemnity commenced with an anthem, by a select choir of singers; the introductory prayer was made by the Rev. Mr. French; the sermon was delivered by Rev. Dr. Spring; the Statutes were then read by Rev. Dr. Pearson; the inaugural prayer was offered by Rev. Dr. Morse; the creed was read by Dr. Pearson

to the professor elect, and by him repeated and subscribed; after which he was invested with the privileges and honors of his office, by the president of the board of trustees. The professor then pronounced his inaugural oration; which was followed by a prayer by the Rev. Mr. Dana. At intervals, during the preceding exercises, appropriate psalms were sung, and in the conclusion, an anthem; all which were performed in a style of superior excellence. The benediction by Dr. Griffin.

The day was singularly propitious. The occasion was honored by a numerous collection of people, among whom were a large body of the clergy, and many ladies and gentlemen of distinguished character.

The services being ended, the trustees, visitors, professors, clergy, musicians, and gentlemen in public office, preceded by the students of the *Theological Institution*, walked in procession from the church to the hall of the academy, where with social and cheerful feelings, they partook of the bounties of Providence.

☞ *We understand that the sermon and oration, delivered on this occasion, both of which were excellent in their kind, have beeen requested for the press.*

GENERAL ASSOCIATION.

THE General Association of Congregational ministers in Massachusetts, met at Newburyport on the 27th of June. Delegates from the General Associations in Connecticut and New Hampshire, were admitted to sit and act with them. The Rev. Dr. Austin delivered the appropriate sermon, to a large assembly of the clergy and laity. The transactions of this body will be given at large in our next number.

BIBLE SOCIETY.

WE are happy to announce to our readers, that the citizens of Massachusetts, such of them as can make it convenient to attend, are invited to meet at the Representatives' chamber, in Boston, on the 6th of July, at 3 o'clock, P. M. "to consider the expediency of associating for the distribution of the Bible." We hope to be able to favor our readers with a pleasing account of the result of this meeting in our next number.

We have received from an obliging correspondent the *fifth* Report of the *British and Foreign Bible Society*, which we shall publish next month.

LITERARY INTELLIGENCE.

WE have received from one of our medical correspondents, the following remarks on a publication, which has lately appeared, entitled, "Experiments and observations on Cutaneous Absorption by Reuben D. Mussey, M. D. of Massachusetts. From the Medical and Physical Journal conducted by Professor Barton. Philadelphia, from the press of T. & G. Palmer. 1809."

We publish these remarks for the benefit of that respectable class of our readers, who may be gratified and profited by them.

The author of this treatise commences by glancing at the objections, which had been raised to the doctrine of cutaneous absorption, by M. Seguin of Paris, and by Drs. Rousseau, Klapp, and Daingerfield of Philadelphia. After touching upon the motives which led him to the course of experimenting that he had pursued, he proceeds with a detail of the experiments, he had made with an infusion of the *rubia tinctorum*, or madder, applied to the external surface of the human body. In the first experiment he remained immersed "in a pretty strong watery infusion of the *rubia tinctorum* two hours and forty five minutes." The urine he voided three hours after he left the bath, "was slightly tinged with red, and treated with a solution of the common sulphat of iron, it gave a tinge of a purplish brown." In the second experiment, "I continued three hours in the madder bath. The portion discharged five hours af-

ter leaving the bath was a little deeper coloured than common Sherry or Sicily wine. Treated with the sulphat of iron, a strong purplish brown precipitate was produced." In the several succeeding experiments, the results were similar, the third excepted; in which however he remained immersed but one hour and five minutes.

In his subsequent experiments, he tested the urine voided after he had been into the madder bath by the "caustic or moderately carbonated potash, which turns urine slightly tinged with madder of a cranberry red." To detect whatever there might be of fallacy in the experiments, the caustic potash was put into urine, in which there could be none of the coloring principle of the madder, and no change took place in the color of the urine. Various other experiments were made with a view to ascertain if the change in the color of the urine could have taken place from other causes than the absorption of the coloring principle of the madder through the skin. None could be detected. No candid mind can peruse the pamphlet of Dr. Mussey without believing his experiments have been amply sufficient to *demonstrate* the doctrine of cutaneous absorption. This mode of experimenting evinces an original mind, while the variety of his experiments shew a clear and comprehensive view of the merits of his subject. With one exception, where the diction seems to savor of levity, his style is simple, precise, nervous, and in every respect peculiarly suited to the nature of his subject. We do not now recollect to have seen any similar production of a young man in our country and times, which has so much merit as has this pamphlet of Dr. Mussey, whether it be considered in relation to the originality and accuracy of his mode of experimenting, the plain, simple manner of narrating his experiments, or the importance of the *fact* they establish. The Lyceum of Philadelphia would do no more than justice to Dr. Mussey, were the society to award to him the premium, which they had offered to any gentleman who should satisfactorily discuss the subject after the manner they had pointed out. It is therefore with much pleasure we recommend its perusal (in the last number of professor Barton's Medical and Physical Journal *) to all the lovers of philosophy and medicine in our country.

Private intelligence has been received that the author of the above pamphlet has tried a number of experiments with tincture of rhubarb, and has demonstrated by alkaline tests, that it is absorbed through the skin as well as the madder. The urine voided after immersion in the above tincture upon the addition of an alkaline test became of a bright orange color.

**In justice to the merits of the Medical and Physical Journal of Philadelphia, we are compelled to remark, that it comprises such a history of the new facts, which are daily unfolding in physics and medicine, that it deserves the perusal of all who cultivate a knowledge of those sciences.*

A work is about to issue from the press of T. B. Wait, and Company, entitled, *Sacred Extracts from the Scriptures of the Old and New Testaments, for the more convenient attainment of a knowledge of the inspired writers—For the use of schools and families.*

The following passage, from the advertisement of the editor, will show the principles, upon which the selection has been made. "He solemnly assures the readers of this volume, that in exercising his judgment and taste, respecting the passages best adapted to interest and instruct youth, he has most religiously endeavored to avoid all bias in favour of any particular sect or opinion. He affects no indifference toward the several schemes, which are professedly derived from the sacred writings: but he conceived that this was not the place to allow his preference and convictions to appear. He has ever come to the task of preparing the copy for the press, under a lively sense that "the ground was holy;" and he has endeavored to "put off" all prejudices and prepossessions By such as examine it with a similar spirit, he rejoices in the persuasion that

uprightness of views and impartiality in execution will be allowed him; and this will, as it ought, be more highly prized, than any other commendation."

LIST OF NEW PUBLICATIONS.

ORIGINAL.

Lectures on the Evidences of the Christian Religion, delivered to the senior class on Sunday afternoon, in the College of New Jersey, by the Rev. Samuel Stanhope Smith, D D. Philadelphia, Hopkins and Earle, 1809.

Select Reviews and Spirit of the Foreign Magazines, No. 6, for June 1809. By E. Bronson and others.—Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston.

The Boston Directory, containing the names of the inhabitants, their occupation, places of business, and dwelling-houses. With lists of the streets, lanes, and wharves; the town offices, public offices, and banks. With other useful information. Boston, E. Cotton, 1809.

A Discourse, delivered before the Lieutenant Governor, the Council, and the two Houses composing the Legislature of the Commonwealth of Massachusetts, May 31, 1809; being the day of General Election. By David Osgood, D. D. Pastor of the church in Medford. Boston, Russell and Cutler, 1809.

A Farewell Sermon, preached May 28th, 1809, at Newark, New-Jersey, by Edward D. Griffin, D. D. Newark, N. J. E. E. Gould, 1809.

NEW EDITIONS.

A Practical Treatise on Bills of Exchange, Checks on Bankers, Promissory Notes, Bankers' Cash Notes, and Bank Notes. By Joseph Chitty, Esq. of the Middle Temple. A new edition, from the second corrected and enlarged London edition; with the addition of recent English and American cases. By Joseph Story, Counsellor at Law. Boston, Farrand, Mallory, and Co. 1809.

The Life of Petrarch, collected from Memoires Pour La vie de Petrarch, by Mr. Dobson. The first American from the seventh London edition. Embellished with two handsome engravings. Philadelphia, A. Finley, and W. H. Hopkins, 1809.

Memoirs of an American Lady; with Sketches of Manners and Scenery in America, as they existed previous to the revolution. By the author of "Letters from the Mountains," &c. Two volumes in one. Boston, W. Wells, T. B. Wait, and Co. Hastings, Etheridge, and Bliss, 1809.

The Rudiments of Latin and English Grammar; designed to facilitate the study of both languages, by connecting them together. By Alexander Adam, LL. D. Rector of the high school of Edinburgh. Boston, William Andrews, 1809.

IN THE PRESS.

Collins and Perkins of New-York, have in the press, a Dissertation on the Mineral Waters of Saratoga. Second edition, enlarged, including an account of the waters of Ballstown, embellished with a Map of the surrounding country, and a view of the Rock Spring at Saratoga. By Valentine Seaman, M. D. one of the Surgeons of the New-York Hospital.

Lincoln and Edmands, Boston, have in the press, Murray's Sequel to the English Reader.

POETRY.

For the Panoplist.

A DEDICATION HYMN,

Composed by the Hon. B. BIDWELL, *Esq. Sung at the dedication of the meeting-house, in Lee.*

BE sacred this sequester'd place;
These walls we consecrate to GOD,
Who tho' he fills heaven, earth, and space,
Yet makes his churches his abode.

Within this house, may social prayers
From off'ring hearts, like incense rise;
And mental praise and vocal airs,
Prelude the music of the skies.

Here may the gospel's heaven-taught page
Be weekly open'd and explain'd,
While blooming youth and hoary age
Imbibe its truths with love unfeign'd.

Here free from passion, toil, and strife,
And every care, that intervenes,
May mortals pass the bounds of life,
To meditate on future scenes.

While conscience heaves repentant sighs,
For sin against a holy God,
May faith behold, with raptur'd eyes,
Salvation in the Savior's blood.

Long may this building be sustain'd,
A temple for the God of love;
And children's children here be train'd,
For glory in the world above.

TO CORRESPONDENTS.

We have received from the Rev. Dr. Kendall a further communication on the subject of our review of his Sermon, and our remarks on his Address to the Reviewers.* To this review and these remarks, we refer our readers, who wish to re-examine this subject. In addition to what we have already said to relieve the Doctor's mind, as to the charge in which he supposed himself involved, by a passage in our remarks, introductory to the review, we willingly say, because we respect his character, and wish to promote his usefulness, that, while we adhere to the correctness of the following, as *general* remarks, viz. "The popular cry against confessions, though specious in its pretensions, we can view in no other light, than that of a masked attack upon the doctrines of grace," and that, "in general it is aimed at the prostration of evangelical truth"—and while we "repeat the expression of our regret, that Dr. K. should have placed himself in a situation to feel himself implicated," by the above remarks; yet, as we originally intended to make it depend upon himself, whether or not they should apply to him, after a personal interview with the Dr. and a frank disclosure on his part of his views of the evangelical doctrines of the Gospel, we have great satisfaction in expressing our full belief, that the remarks alluded to are not applicable to Dr. K. While we dissent from the Dr. in his opinion of the expediency of *Creeds and Confessions*, and lament his having joined the public hue and cry against them, at a time when so many have departed from "the faith once delivered to the Saints," we yet believe, because he has declared it, "that his general views of the doctrines of the gospel," correspond with those of the "learned and pious Dr. Doddridge;" and that such as this amiable divine believed to be the truth of God, are the doctrines, which it is his aim to preach and defend; and in pursuing this course, he has our sincere wishes for his success.

We have received several communications, which shall have due attention. Correspondents are requested to forward their favors, early in the month.

* *See Panoplist and Magazine, Vol. I. Pages* 125, and 227.